

Church leaders prepare for Moscow conference

NEW YORK, U.S.A. (EWNS) — It may be the most precarious city for the leaders of many of the world's major religions to gather, but, nonetheless, members of both the Christian and Jewish faiths will travel to Moscow this month.

United Church of Christ President Avery Post, Evangelist Billy Graham and many other Christian leaders have accepted the invitation of the Patriarch Pimen of the Russian Orthodox Church which is organizing the conference. Pimen has designated the May 10-14 meeting as a time to focus on world peace — and specifically the potential impact of the nuclear arms race.

While the delegates and observers — Post is a delegate, Graham an observer — in pre-conference comments, would not stray far from the designated topic: Peace and Nuclear Arms, these religious leaders did acknowledge the importance of maintaining their role as churchmen.

"I'm committed to peace, but I'm also particularly concerned about solidarity with Christian churches in the Soviet Union," said Post of the Church of Christ.

That solidarity apparently faces some delicate obstacles. While Post, Graham and others say they desire communication with the Russian Orthodox Church, a document translated by Blahoslav Hruby of Religion in Communist Dominated Areas, the testimony of Soviet dissidents and the church's own track record raise the question: How much control does the Kremlin have over the Orthodox Church and, thus, how much control does it have over this conference?

"I have never found the Orthodox Church that closely aligned with the Soviet government although the church is actually subject to many restrictions," said delegate William P. Thompson, stated clerk of the General Assembly of the United Presbyterian Church.

Thompson warned about the possible use, by the Soviet government, of the conference for propaganda purposes.

"As a participant I can be alert to this possibility and do what is possible on the scene to try to avoid that," he said.

Thompson echoed Post's concern about nuclear war and said that is the predominant reason for his atten-

dance. Thompson said the conference has been called to discuss world peace, not the role of the Soviet government in the church, and specifically not religious rights. Thompson did voice personal concern for the freedoms of Christians in the Soviet Union.

Religious rights as related to the peace conference is a tender question.

Dr. James R. Crumley, Jr., bishop of the Lutheran Church in America, was invited, but cannot attend because of personal reasons. He will send a representative in his stead. Crumley firmly supports the need to raise the question of religious rights at the conference and in an interview with East/West News Service emphasized the responsibility western Christians have to the harassed, imprisoned and otherwise persecuted believers in the Soviet Union. But, he asked: "How much opportunity will there be to raise such issues at a conference like this?"

While Post agreed about the responsibility of Christian leaders to Russian church members, he would not commit himself to raising the question in Moscow or revisiting the "Siberian Seven." Post was one of the first to visit the Pentecostals when they took refuge in the American Embassy in Moscow in 1978.

Graham "will have the broadest exposure in Moscow. While there will be no newspaper advertisements in Pravda and no stadium-size crowds, he will, for the first time, speak at the Russian Orthodox and Baptist churches there.

"A person like Billy Graham already has a forum as he goes — the opportunity to preach and to speak in many settings," said Crumley in answer to a question about raising religious rights cases at the conference.

A spokesman from Graham's organization, however, declined to reveal plans concerning the Siberian Seven or religious rights. Graham, rather, has focused on the preaching of the Gospel in the Soviet Union. In an initial release announcing his plans to attend the conference as an observer the evangelist simply said that he was excited about the opportunity to speak in public in Moscow about Jesus Christ. There was no mention of religious rights violations in the Soviet Union.



Canada finally has control over its own Constitution. But what does it all mean? Historian Dr. A.A. den Otter puts it in perspective and Paul Marshall condemns it as being a "19th-century constitution for the 21st century". See pages 12, 13 and 14.

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Nicaragua: A mixture of ideologies

The situation in Nicaragua today is somewhat hazy. Different voices report varying views and attitudes, according to a report from East/West News Service.

Writing in Missionary Monthly in February, Juan S. Boonstra says that everyone brings their own prejudice into consideration when deciphering news from Central America. "One group seeks to prove that things are vastly improved since the revolution (in Nicaragua); others are more concerned with the role Managua plays in the politics of El Salvador," Boonstra says. As for the U.S. Government, Boonstra says conflicting signals are emanating. While talking tough, he says the U.S. is siding up to the Managua leadership.

Some Christian publications are reporting the awakening of Christians in Nicaragua. A lot is being written

about the interest in the Bible and concern of the government for the poor and oppressed. Yet, approached from another angle questions about the role of Marxism in Nicaragua must be raised, according to Boonstra. "Soviet arms and Cuban soldiers are present everywhere, but many wonder if the regime is officially Marxist, non-Marxist, or a mixture of everything," Boonstra asks.

Nicaragua's present leaders have made statements which cover the entire range of philosophical perspectives. Boonstra says most are Marxist in nature, but occasionally one will sound with Biblical overtones. Many evangelicals supported the Sandinists in the ouster of former President Anastasio Somoza. Boonstra asks: "If the (Sandinist) government decidedly goes communist, ... will it continue to enjoy the support of these Christians?"

Calvinist Contact editorial wins award

Calvinist Contact has achieved an Award of Excellence in the annual periodical judging held by the Canadian Church Press. At the annual meeting of the association, held in Toronto on April 29, Calvinist Contact received the award for "best editorial" in the newspaper category.

The editorial was one written by Keith Knight in the September 4, 1981 issue entitled: "Our own form of apartheid". The judging was conducted by Barry Conn Hughes, executive editor of Today Magazine.

Other winners in the newspaper

category were Catholic New Times (best front page), Atlantic Baptist (best feature), The Canadian Churchman (best treatment of news), Mennonite Reporter (best columnist), Western Catholic Reporter (best illustration), The Monitor (best creative writing), and Western Catholic Reporter (most improved).

In the magazine category, The Pentecostal Testimony captured the "most improved" award. Other winners were Presbyterian Record (best cover), Scarboro Missions (best editorial), Glad Tidings (best feature),

Presbyterian Record (best columnist), The Enterprise (best creative writing), and Mission Magazine (best photo).

The annual meeting featured workshops in the afternoon on graphic arts and the role of the computer, followed by a short business meeting and then the evening banquet where the awards were presented.

Guest speaker was Ted Byfield, outspoken editor of Alberta Report, a weekly news magazine. Mr. Byfield shared his faith and his views on the role of the Christian media in Cana-

dian society. The audience was pleased, perhaps surprised, with Byfield's biblical approach to Christian journalism. He urged the 60 editors present to continue to provide spiritual leadership to their readers.

Canadian Church Press president Keith Knight presided over the day's meetings. He concludes his two-year term in 1983. There are 55 religious publications — most of them denominational — which belong to the CCP, with a total readership of about two million.

Viewpoint

Ascension Day is a forgotten celebration

Ascension Day reflections

I remember being at an evangelical ministerial meeting some years ago when one of my evangelical brothers asked me: "What are you doing tonight?" Since it was Ascension Day, I indicated to him that I would be leading a worship service that evening. Then, with a puzzled look he asked: "What's the occasion?" I said: "Today marks Ascension Day." To which he replied: "What on earth is that?"

And so, like Prisca and Aquila, I explained the Word of the Lord to him more accurately! (Acts 18). I had the opportunity to explain to him that there are more high points on the church's liturgical calendar than just Christmas and Easter.

Come Christmas and Easter, churches of all denominational colours go all out. Elaborate services are worked out to make these occasions as meaningful as possible. Churches are packed at Christmas and Easter whereas Christian Reformed Churches in many cities hold combined services in the hope of having a reasonable crowd at their Ascension Day services.

For some strange reason Ascension Day is not considered a very important day in the life of the church and that is deeply regrettable. Regrettable because the ascension of our Lord is very important. After all, what do Christmas and Easter benefit us without the ascension of our Lord? Isn't the ascension of our Lord the goal — the focus — of Christ's birth, suffering, death and resurrection? Doesn't the

entire confession of the person and work of Jesus Christ become incomplete without His ascension?

In the letter to the Hebrews we read that Christ "learned obedience through what He suffered and being made perfect He became the source of eternal salvation to all who obey Him" (Hebrews 5:8,9). Further, Hebrews 5:10 states: "He was designated a high priest after the order of Melchizedek." He is the great high priest who, through His obedient suffering, "earned the right" to sit at the Father's right hand as our intercessor. Indeed, our confession of the birth, suffering, death and resurrection of Jesus is incomplete without His ascension!

Our comfort is incomplete, too, without a full confession of Christ's ascension. It is to our comfort that we may confess Jesus as the "great high priest who has passed through the heavenly places!" (Hebrews 4:14). We have "not a high priest who is unable to sympathize with our weaknesses but one who in every respect has been tempted as we are" (Hebrews 4:14,15).

Yes, the very person who walked

this earth is also He who now sits at the right hand of God and He understands — suffers along with — us in our weaknesses. That is why we may now "with confidence draw near to His throne of Grace" (in prayer). (Hebrews 4:16). When we draw near to Him in prayer we may expect to receive mercy! (Hebrews 4:16). Why? Because behind every prayer we pray stands the ascended Lord who, on the foundation of His obedient suffering and death, claims His right to be heard by the Father. That is comforting, isn't it?

Because of the person and work of Jesus Christ, our every plea to the Father is made on the basis of our Lord and Saviour's fulfilled work. The Lord Jesus even gave us a foretaste of how He would work on our behalf at God's right hand. Just read the beautiful high priestly prayer of the Lord as recorded in John 17. Isn't it beautiful how Jesus in the "hour" which was to mark His immense suffering, and is at the same time the "hour" of salvation, lays claim to His power to give eternal life? (John 17:2). In this beautiful chapter we hear Jesus pray to His

Father as if He had already ascended! What a foretaste of what the ascended Lord would do for all those whom God had given to Him (John 17:9).

Yes, the ascension of our Lord must be strongly affirmed. How thankful I am to be part of the church of Jesus Christ which observes this event in a special worship service. How good it is to, together with God's people, remember the exalted pioneer of our salvation who was made perfect through suffering! (Hebrews 2:10).

Jesus was the "trail-blazer" on the road to salvation. He opened up the way by which we might have access to our God and Father again. The ascended Lord is the Mediator of a new and better covenant: the old covenant was a covenant of works, the new covenant a covenant of grace! By grace you have been saved through faith! (Ephesians 2:8). What kind of faith? Faith which also recognizes the ascended Lord who intercedes for us because it is His right to do so; who preserves us in the salvation He has obtained for us because He has received that power; who, in the full awareness of the struggles of the faithful, demands that they may be with Him where He is to behold His glory! (John 17:24).

May your observance of our Lord's ascension be a source of great joy and comfort.

Rev. Henry Jonker is minister of Trinity Christian Reformed Church in St. Catharines, Ont.

Baring each other's garbage

The streets are bulging with mounds of junk: old lawn mowers, collapsed lawn chairs, ruined carpets. It is spring clean-up week in the city and that allows home-owners to get rid of unusable and unrepairable trivia.

In theory, city trucks come to haul the trash away to disposal sites or junk yards. In practice, a different phenomenon takes place. Small trucks, vans and cars-totting-trailers cruise through suburbia, stopping at every hideous pile of battered bikes and chairs.

These suburban cruisers are specialists. Some go after scrap iron (they love broken down barbecues). Others are broken lawn chair buffs. Still others collect usable bits of wood which might be transformed into a masterpiece on the lathe.

We added our own modest contribution to this seasonal treasure hunt. I saved an old, torn-apart lawn mower motor for last — the part which was still mounted to its wheeled base.



Keith Knight

Off the cuff

"Watch this," I told my dearest. From the time that the motor joined the curb-side pile until the time when it was snatched from this earth in rapture-like fashion, it took a full 58 seconds.

One man's loss is another man's gain. One man's junk is another man's treasure. I haven't taken up the challenge of scavenger hunter as yet. I have found it more profitable to give than to receive ... especially when one's goal is to clean out the garage.

Besides, I wouldn't know what to look for: perhaps a good used story.

Maybe it might be beneficial to examine the discarded fragments of ministers' garbage to dig out a mangled meditation or old notes for a sermon on Revelation. Some people would even trade a good, used typewriter for "orthodox" notes on Revelation. And that, after all, would benefit me: a good, used typewriter.

But, alas, it is too late for this year. The clean-up week is virtually ended and all of man's treasures have been picked over by unknown citizens. The meager remains ended up in the

garbage truck, destined to be burned or buried.

I tried to find some religious significance in all of this. In Reformed style, I discovered three points:

1. We could all do with a good, spiritual spring cleaning where we search our souls and discard the garbage known as "sinful habits".

2. It would be healthy to bare our souls to the neighbourhood much as we "bare our garbage", so that they could see our mortal imperfections. We dare to display our garbage on curb sides but we wouldn't dare to show our vices to our neighbourhood.

3. We seem to be willing to share in each other's discarded lawn mower motors but we are hard pressed to share each other's spiritual/emotional /financial burdens.

Next spring I'll scrounge around the city for some discarded sermon notes on this very topic. It might make for some light reading on a Sunday afternoon.

Calvinist Contact

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Letters

There still is hope to change the church

Dear Sir:
I want to thank my brother in the Lord, Peter Mantel for his deep concern, awareness, and reality in our Christian Reformed Churches. Hope there is; by stating the fact that there are healthy and happy exceptions, thank God there still is. As a member, I too agree that our worship services die due to the lack of the Holy Spirit. It's good that Brother Mantel has observed this, both from pew and pulpit.

But the fact remains that we are Christian Reformed; mentioned over and over again by some of our pastors, so much so that we have been taken captive through philosophy, empty deceptions according to the traditions of man (Col. 2:8).

It's through our traditional forms that we slowly suffocate. God help us... if we don't take our blindfolds off, and let God have His way. Brother Mantel mentioned quite a list, powerful enough to reduce any budding spiritual life to a zombie-like state or condition.

We are created for a purpose; not to be silent, but to praise and glorify His holy name (Psalm 100). But I ask you, are we allowed to do so? We seem to be satisfied with the same menu over and over again and have no intention to change. I know that Brother Mantel has experienced something different. Thank God he did, and I pray that many more may follow. I, too, watch 100 Huntley Street and Jimmy Swagart ministries. I am still a member of a Christian Reformed Church, but also an active member of the Full Gospel Businessmen's Fellowship International, surrounded by people filled with the Holy Ghost.

There is no partiality in Christ Jesus, but to accept one another in one accord, and with one voice glorify the God and Father of our Lord Jesus Christ (Romans 5:6). Our God is a great God and His promise is to all believers. To God be the glory for the great things He has done, and will continue to do so, if we let go and let God have His way.

Sid Vandyk,
Whitby, Ont.

Too much on sex

Dear Sir:
C.C. of March 26 had a large article on "Dutch government proposes rights for homosexuals and common law partners." God forbid! Calvinist Contact should write what the Bible says in Genesis 6

and 7 and 19 as well as in Romans 1 and 7 and Hebrews 11 how to live by faith and obedience. We waste too much time on sex and not enough time on building God's kingdom by grace.

A. Numan,
Smithers, B.C.

No need for liturgy shenanigans

Dear Sir:
I want to voice my objection to the "pastoral letter" by the Rev. Mantel in C.C. of April 9. Not only is he grossly over-stating the case by repeating the clichés we've been hearing for some time now, but he completely ignores the real nature of worship: the covenantal dialogue between God and his people. God speaks his redeeming Word to his people; his people respond (both in worship and during the week) in thankful obedience to that Word.

I'm in my third congregation now as pastor, (and I'm quite sure that Rev. Mantel would consider our liturgy quite "traditional,") but I don't recognize Mantel's description in any of the three congregations. To the contrary. In all of them I found an eagerness to hear the Word of God, a genuine rapport between preacher and congregation in most instances (notwithstanding our blah Sundays as preachers), and sermons that did not die in the building nor outside of it.

And I didn't find a great deal of enthusiasm for all kinds of liturgical shenanigans, not even among the youth. They see through the shallowness of that pretty quickly

and they, too, want direction for their lives from the Word. Liturgies come and go, but the Word abides forever. And that Word is the centre of the worship service and is also that which truly makes a church alive.

Besides, most so-called congregational participation is mere tokenism anyway in which just a very few "do their thing". But what better way for real congregational participation than in intense listening and congregational singing? That has stood the test of time well.

As to calling God "Father," that has nothing to do with "maleness" or "femaleness" but simply expresses the covenantal relationship of God with his people. Never mind all the other nonsense.

(Rev.) J. Tuininga,
Lethbridge, Alta.



Johan Tangelder
Pastoral letters

We should not join the WCC

Dr. Philip Potter, who has been connected with the World Council of Churches (WCC) since 1967, first as director of the Commission on World Missions and Evangelism and later as general secretary, has penned his thoughts on the basis and purpose of today's ecumenicity in a booklet entitled *Life in All Its Fullness*. It is a release that gives us all the more reason to question the views of the WCC.

Dr. Potter thinks of himself as a Christian radical called to champion movements for racial and economic justice. Salvation is for the world rather than from the world. Christ is the Liberator, the man for others. Salvation is described in political terms.

Conversion is "doing justice, practicing kindness, living with integrity, avoiding alliances with unjust states and peoples." The Book of Revelation gives us a vision of the city of God — "God's political future." The WCC is in solidarity with the oppressed and seeks "to make them aware of their condition in a new way and to participate in their own liberation in justice and community."

Knowing the Lord is more than a spiritual exercise. It is knowing God through relating to others. "Knowing the Lord means practicing justice and righteousness, upholding the cause of the poor and the oppressed, maintaining the integrity of God's purpose of good. It is the blessing in this cursed existence of ours in a divided, unjust world."

The WCC is not just concerned with the unity of Christian denominations. It desires to embrace the whole human race. "To be in Christ, to confess this one Lord, is to participate in his work of uniting all peoples and all things into him. The unity of the church which is his body is the sign and sacrament of the unity of humanity into the fullness of the stature of Christ. The unity of the church is thus not an ecclesiastically domestic affair. It concerns the whole human race."

World's ills

Dr. Potter flays the Western world for the ills throughout the world. Economic imperialism is at the root of racism. Investments through corporations, banks, and others "have reinforced the

whole racist system, leaving the people no alternative but to struggle for their own liberation". China's economic policy and promotion of "participatory self-reliance" is praised.

South Africa receives, of course, abundant criticism. Latin American nations which accept Western capital for economic growth don't fare much better than South Africa. Asian, Black, Feminist and Liberation theologies are commended. The Western Church has been the main culprit in violating human rights. We are to live down our "appalling history."

The WCC has as its task, therefore, to call for a new economic order. "We cannot speak about human rights without speaking of the effects of transnational corporations, militarism and the arms race, racism, sexism, and the search for a new international economic order."

As I read this book I asked myself the question: Whether I am supposed to feel a real sense of self-reproach for my Dutch-Canadian-Western heritage? When I was in the Philippines, I was asked by Westerners, "Don't

you feel guilty about the Western colonial past?" I don't feel guilty. It all happened before my time. I cannot participate in the self-condemnation and guilt campaign of Western liberal theologians.

The Western world has sinned. It has a colonial past with its evils and exploitations, but also its good points. I am not an apologist for either capitalism or socialism, but I share Michael Novak's observation that "capitalism works better than its circumspect ideology; socialism far worse than its romantic hopes."

In the underdeveloped Third World corruption is rampant and nationalism and anti-Western feelings have brought unemployment and often political chaos. Racism is not just an issue between the white and the coloured races. The slave trade in Africa was in the hands of Arabs and negro kings long before white men became involved in this barbaric and inhumane trade.

The WCC's crusade against capitalism stems from the view that evil originates in systems. This is more a Marxist than a Christian concept. However, the root of evil is still within the heart of man. The kingdom cannot be brought about by structural changes in the situation in which we find ourselves. We must practise justice and work for a more humane world, while waiting with eager expectation for the new heaven and earth that will come when Jesus returns.

Dr. Potter's book should convince evangelical-Reformed Christians that they should not participate in the WCC. Its leadership embraces a theology that we cannot support.

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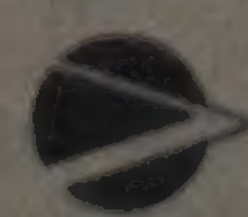
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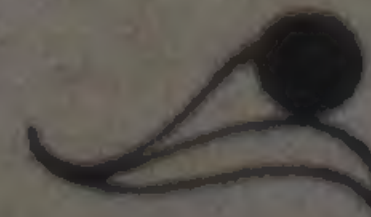


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Church Page

Sarnia First investigates possibility of a youth leader

Over the past year, the consistory has discussed at length the manner in which we are responding to the spiritual needs of our young people. It was unanimously concluded that there is a definite need to explore the possibility of appointing a fulltime, salaried, youth leader to co-ordinate, stimulate and oversee our entire youth program more adequately.

Pastoral Pondering

Lifestyle with direction

A believer's lifestyle is a very important concept in the Bible. I have always been very impressed by the things the writer of the 73rd Psalm says about the subject. Here is evidence of a believer struggling with the 10th commandment (You shall not covet). "I was envious of the arrogant," he tells us, "when I saw the prosperity of the wicked." (We, in the 20th century, know what this means for our time: our society is centred in greed). How does the psalmist face his problem? Will he join the camp of the godless, become a rich man and deny his Lord? Will he, in the midst of affluence and self-sufficiency, talk as the wicked do: "How can God know? Is there knowledge in the Most High?" By no means! This man knows where he can find his bearings. He goes to the house of God. And, then he makes that remarkable statement in v. 15: "If I had said, 'I will speak thus,' I would have betrayed this generation of your children." He realizes that he is a part of the community of God's children. Faced as he is to speak and act like the wicked, he starts thinking about his fellow-believers. In effect he says to himself, "What kind of example would I be to others if I yielded to temptation? Then I would have broken the vows of the covenant that I made to God together with all other covenant children." And so he says in v. 16: "When I tried to understand all this, it was similarly too painful to me."

Christians are never on their own either. We are not isolated beings here and there. In all our thoughts and actions we are directly responsible to God and the people he loves. Once again we come face to face here with the sin of individualism. How hard it is to learn this truth!

Let me give you an illustration closer to home. A number of people have spoken to me recently about organized and community sports on Sunday. I was told that many church members have become involved in them. What should be our reaction? Let me point out, first of all, that many of us are becoming more and more tolerant of the world around us. There is a definite decrease in the critical and responsible awareness to which we are called as Christians in today's world. Many among us don't seem to feel the need any longer to evaluate life in the light of God's Word.

Tolerance with respect to the world goes hand in hand with a superficiality and carelessness with respect to the norms of the scriptures. When we set up standards which God does not authorize, we will become indifferent to the law of God. Many Christians, it seems, run through the law of God so that there is, consequently, a great confusion of right and wrong, a weakening sense of judgment. Like most of the people on our North American continent we tend to become very pragmatic. It is the kind of attitude that says: "If something works, fine, and if it doesn't, don't bother." The norm of things is no longer in the Word but in the thing itself. It is a very subtle business. Ignorance of the Law and the Word causes all kinds of misapplications and misconstructions.

Yet, how very clearly the Bible addresses itself to the life we are called to live. In this respect I think of the tremendous value of Proverbs in our time. "Trust in the Lord with all your heart and lean not on your own understanding: In all your ways acknowledge him, and he will make your paths straight (Ch. 3:5,6)." Don't call this moralizing. The time has come that we should read Proverbs again with a feeling of shame and distress that we have not lived up to the standards of the new life in Jesus Christ.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

We see the appointment as a faith response or a faith commitment to real needs we've been made aware of through the urgings of God's Spirit. There are many problems that affect us as church today; namely, the growing secularism, materialism and spiritual apathy that oozes continually from society. As well as these, our young people face many other pressures and influences that are unique to their age group.

We feel a real responsibility to respond to these challenges in such a way as to faithfully

exercise the mandate we have been given by God to do our utmost to provide an environment and programs to facilitate the maturation of their faith in Christ.

The positive ramifications of having a salaried, fulltime youth leader or co-ordinator are enormous. We feel that a properly educated and trained person could co-ordinate our youth program more effectively; bring new, valuable ideas and insights to the challenges facing youth today; provide a much-needed stimulus or impetus to make use of the many talents and gifts of our young people; provide a better overview and grasp of problems and needs; and meet individual needs of our young people.

We, as consistory, also realize the financial undertaking involved and we see it as being a real area of concern. But, we feel very strongly that it is secondary to the real need at hand. We feel it is our duty as a congregation to meet the needs of our youth properly and that, if it is prayerfully done and in faith, the way will be made clear by our Lord.

What we are looking for is a positive response from the congregation, and a mandate to proceed and further explore this undertaking in more specific detail, with the end result being the implementation of this concept in our congregation.

Sincerely in Christ,
The Consistory,
First Chr. Ref. Church,
Sarnia, ON

Our teenagers and drugs

Those who have done some reading on drug abuse know that the use of street drugs affects behaviour. Parents should be alerted to the fact that the change in their teenagers' behaviour could be related to their use of drugs. A behaviour change is never for the good.

In our high schools, drug use creates problems in classroom discipline as well as in student performance. The same is likely true in catechism classes. More of our teenagers use drugs than is known to their parents.

Parents sometimes refuse to believe that their children are using drugs. The problem, however, doesn't go away by denying it. Neither do we solve it by threatening hell and damnation. Obviously, there is a need for communication between parent and child.

The well-being of our children and also of our homes is threatened by drug abuse. Secrecy doesn't serve us well when we try to combat such a threat. Let us prayerfully tackle this foe together. And may the Lord help those who presently use drugs in understanding the actual and potential harm they do to themselves and to those around them, and in breaking with their dangerous habit.

Ebenezer Chr. Ref. Church,
Trenton, ON

Must we support Christian education or the church?

Really that is a false dilemma. It is not one or the other, but both. In practice there are few people who make such a choice. Usually those who support the one, support the other. The division as a rule is between those who support as they can, and those who don't support at all. It is a matter of priority and obedience and trust.

Calvin Chr. Ref. Church,
Ottawa, ON

Foreign missions, an export of love

Dear friends:
Greetings to you all. December here in Choluteca, Mexico, means that we are going into the hot, dry months of the year. We had one good rainfall last week which was the first in almost a month and may well have been the last for another 4 to 5 months. For about 6 months of the year we live in almost subtropical rain forest type of conditions with rainfalls upwards of 500 mm. (20 in.) per month, so that it's very humid and everything is green. But the other half of the year it doesn't rain at all so that almost everything dries out and dies, leaving the area very much like a desert.

Temperatures have been in the mid to upper 90s in the daytime and lower 80s at night, although the December winds do help to keep it quite bearable. Fortunately my house has enough water so that we can water the garden daily. This, combined with the high temperatures makes for ideal growing conditions. The 12-foot high poinsettia tree in my back yard just got its first flowers, and my figs are starting to ripen. Also, we planted some vegetable seeds on December 3rd and on December 6th the first been sprouts were already 4 inches tall! We'll have to see whether the beans grow in proportion!

Besides the climate, there are other things we're gradually getting used to here in Choluteca. For example, a few weeks ago I needed to buy a new tire and rim for the pick-up truck I drive. I asked around town at several garages to find out where I could best find a rim the size I needed, and was finally sent to the garden centre. Sure enough, they were the only ones with the right size rim. Then I asked where I could buy a tire, and they asked me if I knew where "Farmacia San Nicolas" (St. Nicholas Pharmacy) was. I ended up going to a garden centre for the rim and a drug store for the tire! So, as you can tell, we're getting to know our way around!

The Lord is blessing His new church here in Barrio los Mangos (Choluteca) with a rising attendance averaging 20 adults at the services and 45 children (ages 3-13) in Sunday school.

Leadership training in San Lorenzo continues to go well, and we've added another

class. We're also off to a good start in Langue, with services and leadership training. Praise the Lord!

Please pray for us as we make final plans for a team of about 40 doctors, nurses, dentists and translators who will be coming down for two weeks in February with the Luke Society Medical Brigades. Pray that they may help many needy people and be a positive influence in the community. May our Lord bless each one of you. My thoughts are with you!

In his love,
Coba Koene,
Rehoboth Chr. Ref. Church,
Toronto, ON

May I have your old glasses?

Eye glasses find a new use and service in Latin America as Christian eye-care missionary sorties go to the Caribbean and South America.

Recently, a group of 50 went to Nicaragua at the invitation of the country's Sardonista government. The team examined 6,700 people, fitted 4,500 with glasses and performed 130 eye operations. Discarded glasses donated to the eye-care mission are catalogued and packed in the homeland, complete with a lensometer print-out which states the lens apostrophe strength. Packed in clear plastic pockets to assist distribution, the long line-ups of people can be served more rapidly.

The fee to the patient is \$1.00 or \$1.50 and covers the examination, the prescription of used glasses if needed, or eye surgery if needed in a nearby hospital.

In the last 12 years over one hundred thousand pairs of glasses have been distributed and hundreds of operations have been performed.

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Church News

Christian Reformed

Called

— to Traverse City, MI. by the Board of Home Missions, Rev. Daniel Tigchelaar of Victoria, B.C.

Declined

— to London (Bethel), Ont., Rev. Daniel De Groot of Rock Valley, Ia.

— to Wallaceburg, Ont., Rev. Peter De Haan of Oshawa, Ont.

New church

Fenwick, Ont. — Worship services for the Bethany Christian Reformed Church in Fenwick began on May 2. Services are being held at 9:30 a.m. and 2:30 p.m. at the Centre Street Public School.

New address

Rev. John G. Klomps, 3351 Hornbeam Cres., Unit 63, Mississauga, Ont. L5L 3Z8; telephone: (416) 828-1964

Issues

Council of CRC's in Canada — Quo Vadis?

Issues is a newly introduced category within Calvinist Contact. There are times when in-depth discussion is necessary on certain topics and times, too, where the writing level must be a bit deeper to get at complex problems. That is why Issues was created. It is a forum for deeper thought.

by Raymond Sikkema

In November, 1981 the Council met, the Council of Christian Reformed Churches in Canada. On its agenda were a number of important reports, among others the report contained in Appendix H (supplement 6H in the Acts): "Draft of a Proposed Submission to the Government of Canada". Council approved this Draft in principle and referred it to the churches for study. Council agreed with its committee of pre-advice that "the proposal is a generally valuable statement, but it needs to be studied in its specifics by the churches before final acceptance" can be given to it.

It is my conviction that if and when the churches study the "specifics" of this document "final acceptance" will, indeed can, never be given to it.

Let us take a careful look at a number of specifics — first of all at the "Statement of Basic Principles", (p. 53 of the Agenda, p. 84 of the Acts of Council).

Before doing that, however, it must be remembered that in this document the Church of Jesus Christ — the church institute called to proclaim the Word of the Lord — is addressing itself to the government.

Assuming that such an address can be delivered to the government by means of such a statement — (a point that could well be challenged!) — then surely the church must speak as church. That is, the church in her speaking must clearly speak the Word of the Lord; the church must announce, also to those in government, the salvation of the Lord rooted in and founded upon the atoning work of our Saviour and Lord; and the church must announce to those in government (and for government) the Shalom of the Lord, which can be experienced only there where the Word of the Lord is embraced in faith and obedience.

The church must announce that obedience to the Word, by government and nation, is unto healing and restoration, but that a walking in the way of sin will lead to death. A church that neglects — or does not dare — to so speak to the government, has such a church not become, in its speaking, like the voice of any other structure of this world? Can such a church still be a salting salt? Or is its testimony good only to be trodden under the feet of men?

I trust that you, as readers of Reformed, Christian persuasion, will agree with the

above. Let us now, then, take a careful look at the proposed submission to the government of Canada.

Principles

The statement of Basic Principles says in 1:03 "All people are commanded to love God and their neighbour. To love God is to care for His beautiful handiwork, including human life, and to love our neighbour implies the establishment of justice for all. Therefore, as citizens we are responsible for the protection of creation and for the pursuit of justice, the shalom of God."

"All people are commanded to love God and their neighbour." That is the truth — the truth as God Himself revealed it to His covenant people from of old. It is the truth of God, moreover, which can only be understood within a covenant context. That is to say, this truth can only be understood by those who stand in a relationship of love to God as they are rooted in Jesus Christ.

As you know, Jesus once quoted these words when He was asked by a lawyer: "Teacher, which is the great commandment of the law?" Then Jesus answered him: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. *This* is the great and first commandment. And a second is like it, you shall love your neighbour as yourself. On these two commandments depend all the law and the prophets." (Matthew 22: 36-40).

Readers of the Heidelberg Catechism (Lord's Day 2) know that in giving this answer Christ is quoting from two Old Testament passages; He quoted from Deut. 6:5 and from Lev. 19:18. Deut. 6:4 introduces the context: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." It is clear from the context that this word is addressed to Israel — that people with whom the Lord has just established the covenant.

By quoting Deut. 6:5 Jesus had answered the question of the lawyer. "The love towards that God, Who is one Lord, Who is the only God (Deut. 6:5) and Who, at the time of the revelation of the Ten Commandments... introduced these commandments with the following words, spoken exclusively to Israel: 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of

bondage" — that love to this Lord, their God, is asked by God in the great commandment. The love to the neighbour is *not* included in that.

"However, Christ did answer in such a manner, that He offered more in His answer than was asked of Him. In order to be able to give this more, He did not only say that the love to their Redeemer is the *great* commandment, but, moreover, that this great commandment is also the *first* one.

"This implies that said commandment must at all times occupy the first place in our lives, and, consequently, must never be supplanted from that first place. Our relation to God, our Redeemer, occupies the first place for God. From our side it should be a relationship of love, which should wholly dominate us, our heart, our soul and our mind. Said relation must not tolerate any rivalry; it should be unique and, also for *us*, should come at first place." Pg. 107, S.U. Zuidema, *Communication and Confrontation* (all italics of S.U.Z.)

Later on, when he discusses the second commandment, ("It will never stand *next* to the first one, let alone that it will come in the *place* of the first, the great commandment" (pg. 108)) Dr. Zuidema succinctly summarizes what God required in the first commandment as follows: "I must love God because of God Himself, love Him for His work of salvation and because He wants to be my God."

That's it, you see. I must love God because of who He is! And I must love God because He wants to be my God. "My God; for when Christ says: 'The Lord, thy God,' He uses the possessive pronoun 'thy' not in the plural, but in the singular, most personally. Not the plural 'your God' or 'our God.' It concerns here the personal relation to God, not a communal one. (pg. 108, S.U.Z.)"

Capture the essence

When you now look at Basic Principle 1:03, then you see how it not only misses the mark, but also how it reads into this "first and great" commandment something altogether different. "To love God is to care for His beautiful handiwork, including human life, ..." it says. The point here is not, must the handiwork of the Lord, including human life, be cared for, yes or no. (More will be said about that later). The point here is, do the writers, who by means of this document wish to address the Canadian government concerning the basic love command, capture and lay bare the heart of that "first and great" commandment? Do they, by means of this one sentence commentary, uncover wherein the heart of the Lord's commandment lies?

It seems to me that an organization such as the

Kiwanis Club might very well say something along this line. Such a Club might indeed think that caring for the world and its needy is the sum total of what God asks of mankind in fulfilling the first and great commandment. But a church which reduces the "first and great" commandment to such "caring" has fallen victim to

the lie of humanism. Such a church does not simply preach a half truth, it denies the truth.

Next week: The social gospel

Rev. Sikkema is minister of the Mount Hamilton Christian Reformed Church, Hamilton, Ont.

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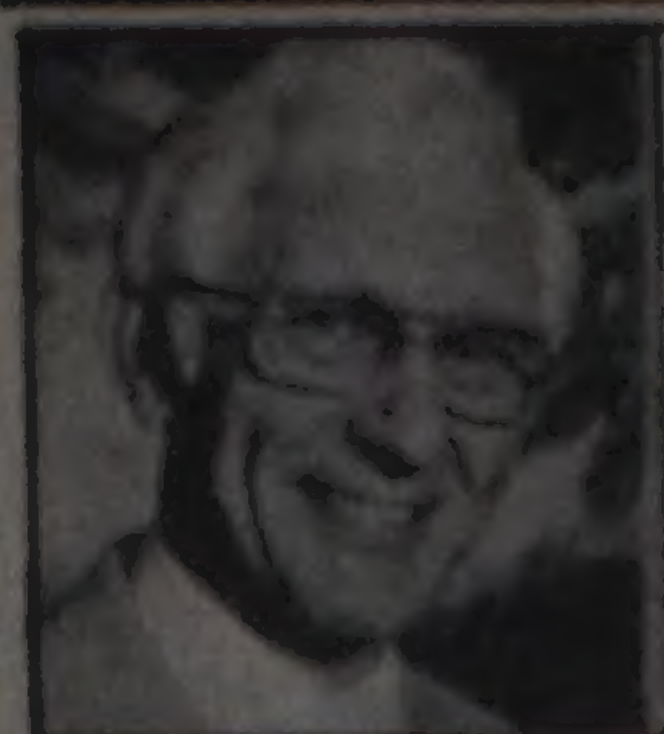
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William R. Rang

Skylights

Wrong answer; right question

Years ago the missionary father of one of my friends told us about the Chinese parents who gave the wrong answer to the right question in front of hundreds of onlookers.

It happened in a church in one of the cities of the island of Java in Indonesia. The new-Christian couple had become new parents and had gone to the missionary with the request to have their child baptized.

There they stood, listening to the questions from the form for the baptism of infants, nicely translated into the Malayan language.

"What is your answer, brother and sister Wong?"

The two looked at each other for a moment. Then they turned to the missionary on the pulpit and with a clear voice said, "no." Consternation in the church. People shaking their heads in disbelief. The missionary was confused, too. Once more he repeated the question and again he received the same answer.

No.

Later, in the consistory room, the couple was approached by the elders and the missionary. "Why did you give the wrong answer?" they were asked.

The Chinese father thought for a while. Then he said, "Here is Mien Lau, my wife. And here am I. We are two people with one child. We are one when we are in our humble home. Yet outside our home is the world. In that world there are millions of people who are not one with us. Who are the two of us in the midst of so many? Where will the others be, who are Christians like we are, who must help us?" He looked at the missionary and his eyes begged for a supportive answer.

Yes, who are we in a hostile world? Who will guide our children when they are away from home during the best hours of the day?

I don't know what answer the missionary gave. Yet I know what answer the Lord would have given. He would have pointed at you and me and said, "I will do it through them." After all, it was He who wanted children to come to Him. He did not want them to be hindered. "Feed my lambs," He once said.

By His grace our fathers have understood what Tom Wong asked in an obscure Indonesian city. His question was their question.

Hence the Christian school.

Step on the Ghost of war

by Carl Tuyl
C.C. contributor

The sun drenched the still leafless oak trees in warm yellow light. The birds gave their free high-noon concert, and a sultry breeze carried their songs over the landscape. There was no city-noise, and even the sound of my footsteps was silenced in the sandy ground.

I carried that sand around in crudely made wooden hampers. From 7 a.m. till the sun went down, and from pile to pile without any purpose. But that was almost forty years ago, when I was number 913 in the Amersfoort concentration camp.

That ghost of my past is forever part of me. It crawls with long tentacles in all the fibres of my being. It used to wake me up at night, filling my mind with apocalyptic apparitions. And even now, albeit less appalling, it peeks over my shoulder when I sit at my desk, forcing its way even into my sermons.

The saying goes that to kill a ghost you must step on it, and that is what I attempted to do after almost forty years. It took a bit of determination, but after some pondering I parked the car at the site of the former camp. The place is now occupied by a police college, apparently deserted on Saturday, which was the day of my pilgrimage.

Approaching the spot, I saw a memorial stone inscribed with the usual empty and hollow words. The wet Dutch climate had covered it with green mould. It looked like a tombstone erected by indifferent family members on the grave of an impoverished uncle. Something done more for the sake of duty than love.

To the left there rose above the trees the only vestige of the camp which I saw: the high watch tower which used to stand at the entrance. I

stared at it for a long time. At first it still looked threatening, and I wanted to glance away.

The sounds of the past came back, as if they rose upward from the sandy ground, driven up by blood that refused to be silenced: the throbbing, pounding beat of thousands of prisoners marching on wooden shoes past the guard house, the German curses "verdammter Schweinhund," the commands of the kapos, and the moaning of the dying, transported back into the camp on wheel barrows not to throw the count off balance.

Kotilla's high-pitched voice, screaming threats, the bell which rang the reveille on the dark, cold mornings, the sharp clicking sounds of German boots, and underneath it all the cadence of swollen, blistered feet marching by on wooden shoes.

Here I learned what the apostle Paul meant when he wrote: "We are saved in hope." Here I learned what he meant by "the sufferings of this present time." Here I learned also the human impossibility of loving your enemies. Yet here also I experienced that God is the God of hope. Here I lived perilously close to death, but also here I was transformed into one who lives in hope. Here I knew God!

When those memories of strength, sprung from the wells of salvation, asserted themselves again in my consciousness, the tower began to lose its threatening look. It became a half decrepit relic of the past. I pointed my camera toward it, and clicked the shutter. Bull's-eye, I got you! I heard the birds again, and resumed my walk.

The path of the place of execution stretched before me between walls of sand. About three to four hundred meters. Here those who received the death sentence walked their last steps. At the end of the path is a semi-circle of openness surrounded by a low hill. They were blindfolded, and the Mausers spit to end their lives. The whole grim ceremony walk from the bunker to the salvo of the rifles took no more than maybe ten minutes. At the place of execution is a larger than life monument of a man in Amersfoort prison clothes. Feet shod in wooden shoes, military jacket open, and ribs almost sticking through the skin. There are no words on the statue. It is fitting for here they died wordlessly.

I stood at the foot of the monument, and my wife took a picture. He was dead, I was alive. He was remembered in stone, I was standing beside him. A gesture of solidarity, mixed with half guilty questioning. Why was he in stone, and I in flesh and blood? Am I better than he? Or was he better than I? Did I know him? The statue is not only wordless it also shows no number on the jacket. It is simply him who died, who was shot dead. The stone-personification of the victims who did not survive.

There is no eternal flame like the one on the grave of the unknown soldier under the Arc De Triomphe in Paris, or on the grave of John F. Kennedy at Arlington Cemetery. There are no wreaths like on the statue before Old City Hall in Toronto. There is only sad, silence and stone. As if he were no more than the long lost black sheep of the family whose name must not be mentioned, and whose memory is best forgotten.

And perhaps that is true. His memory is too painful. Too vividly descriptive of man's inhumanity. Too reminiscent of depravity. To live in hope also means to "forget the things which are behind." We must press on. On the ground so drenched with blood, policemen are taught the process of law enforcement. They are young men of a new generation who we may not expect to be overly burdened with our past. In their smile, blue eyes and blond hair you see a new future. On the beach at Scheveningen, Dutch children play with German infants, building together their castles in the sand.

It is my generation which has difficulty "to forget the things which are behind." We must step on the ghost of the past and kill it.

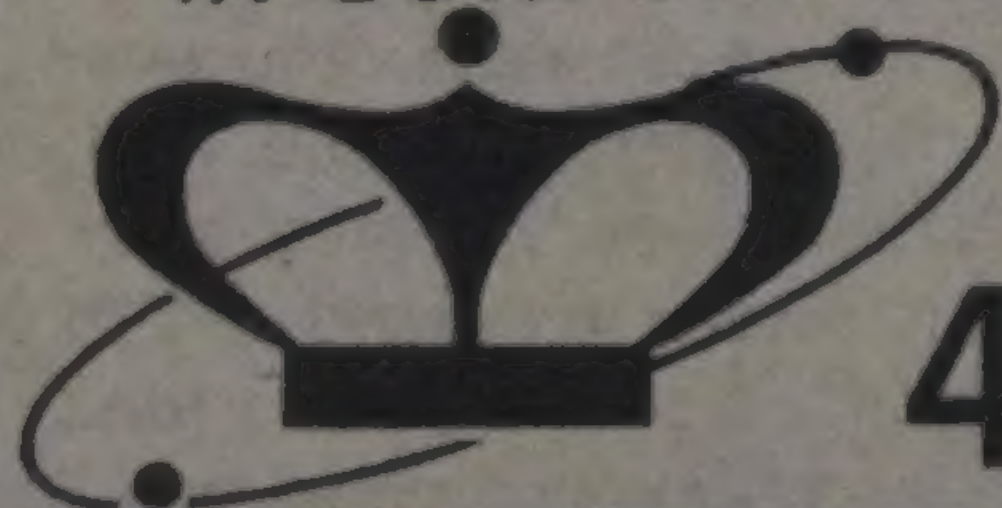
I tried on that sunny Saturday morning. Turning away from the monument and walking back on the sandy path, I saw a rusted tin can half sticking out of the ground. I picked it up. On it, the word "noodrantsoen" was still clearly visible. I was tempted to take it along. A souvenir! But then after carrying it for some distance I threw it away. It came to rest against the sandy dune. Who wants a souvenir from Amersfoort? God is the God of hope, and faith looks forward not backward. It is not the prophecy of the end, but of the new beginning.

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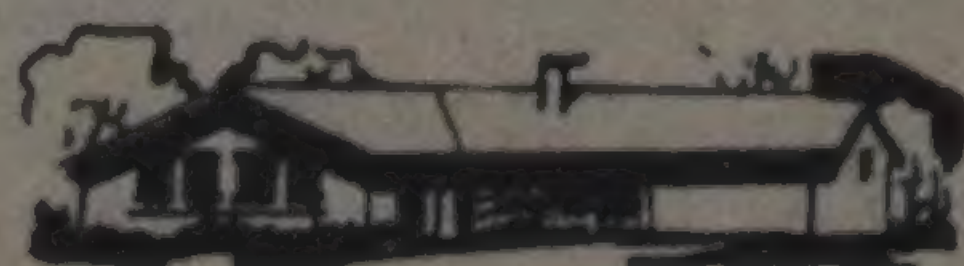
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They shaped our lives



Written
by John Knight
© 1982

They shaped our lives — 4

John Knight



A Ten Guilder Handout

When the Verbree family left the Netherlands for Canada they did what others had done; placed a classified ad in the local newspaper. Their farewell notice however had a curious twist,

"On the eve of our departure to Canada we wish to bid farewell to our many friends, business associates and customers, but especially to Piet Liefstinck."

It was a businessman's way of venting his frustrations with the money policies of the country's minister of finance. Admired by some and despised by others, cabinet member Liefstinck was the butt of many jokes and the topic of conversation whenever people got together.

That the country was in a shambles was no secret. What it would take to turn the country around and restore its economy was only known to a few. Algra, in his historical work "Dispersed Niet", estimated that the war damages inflicted on the Dutch nation amounted to about 20,000 guilders per family. He was quick to add that these were 1970 guilders, an easier reference for his readers than the confusing money values of 1945 and 1946.

It was one of Liefstinck's first jobs to get rid of 'old money' and create a new currency. In the spring of 1945 there wasn't much for sale, especially in consumer goods. But the quantity of money circulating was at an all time high. This not only created the potential for extensive black marketeering, but also runaway inflation. The money supply had to be cut and much seemed to be in the hands of people who had profited from the war by dealing with the enemy, or exploiting their fellow citizens.

Two months after the war all 100 guilder notes were made illegal tender. Ten weeks later all the old currency, five billion guilders in paper, was pronounced worthless. At the same time all bank deposits were frozen.

During those ten weeks every man, woman and child was allowed to trade in ten 'old' guilders for ten new ones. By September 26, 1945 every Dutch citizen had his *ten guilder handout* and the country had become a nation of equals, at least as far as spendable money was concerned.

The plan was to gradually release

money from bank accounts, but there was a catch. Banks were to report to the government what everyone owned (it used to be privileged information) and that gave rise to big scale investigations. Liefstinck warned the nation on radio, "Let all those who amassed money illegally beware, we will prosecute!"

With bank assets frozen, the Dutch had to support themselves completely from earned income. They couldn't afford to be out of work and statistics show how drastically unemployment was cut in the first post-war year. But there were tens of thousands who were trained in one occupation who had to seek work in totally different fields.

"My chances of ever getting work for which I was trained were slim indeed," a Dutch-Canadian wrote years later in response to a questionnaire on emigration.

It was also an employer's market. The wages were often low, the hours long and job security existed by the grace of the 'boss,' be he farmer, businessman or industrialist.

The frustration level of displaced workers who worked for a difficult employer contributed to the search for a better life elsewhere — if necessary, in another country.

The employers, the well-to-do, had problems of their own. Before the first national election brought checks and balances in the Dutch parliamentary system, Liefstinck had a full year of unchallenged power. Some of the heaviest taxes ever levied anywhere were announced in early 1946:

90 per cent of all illegally earned income.

50 per cent of assets below fl. 50,000.

60 per cent of assets up to fl. 100,000.

70 per cent of assets over fl. 100,000.

It looked like the war debts were going to be paid quickly, but the traditional political parties, once voted back into the legislature, became vocal critics.

"Socialism," they said, "is what Liefstinck is bringing to this country. The rich are overtaxed in an effort to equalize everybody's financial status."

"Socialism, indeed," echoed Dutch immigrants in Canada years later when asked what they were most eager to get away from. What they really meant by socialism was not only the tax policies in post-war Holland, but also the large number of bureaucrats that were required to enforce an ever increasing number of rules and regulations.

Liefstinck was a genius in crisis management, but he was also known to make things complicated when

simpler solutions would have done as well. A whole army of petty officials in every department of government possible were required to regulate, monitor and penalize the Dutch population. "Ambtenarij," as the Dutch called this peculiar preoccupation has remained a national curse to this day, and a rather peculiar part of the fabric of Dutch society which prides itself in being one of the most freedom loving and tolerant nations on earth.

Dutch East Indies

The Netherlands began its post-war years with good intentions. It managed to pay its bills well, almost too well. By early 1948 the gold reserves were practically used up. The country had bitten off more than it could chew. Not only did recovery take all available resources, but there was also a costly military campaign to be financed in the far away Dutch East Indies.

A declaration of independence by this Dutch colony threatened to end the riches that had flowed to the Netherlands for centuries. The Indies had helped make the country a major world power in earlier centuries. It was hard to think of recovery at home without income from the tropics.

The conflict began in July 1947 and by year's end 100,000 Dutch troops were fighting on the islands. Each week the papers would announce the casualties. Eventually the Dutch gave up. When the soldiers returned, other Dutch nationals, many of whom had spent their entire lives in the tropics, came back with them. Their number would exceed 200,000.

Many of them would use the Netherlands merely as a stopover before emigrating elsewhere.

In other ways 1947 was not a very good year either. It began with one of the most severe winters in memory with frost lingering on much longer than in other years. Coal, needed to heat homes and provide electric power, was rationed.

Government, insurance companies and victimized families were still trying to settle war damages. Building new housing (there were now a million more Dutchmen than in 1938 when the last serious building had taken place) had barely begun.

The Dutch harbours, much needed as commercial lifelines, were still being cleared with the rest of the world. (When the first immigrant ship,

the Waterman left Rotterdam for Canada in June, the passengers couldn't even use a bridge to board the ship from the terminal. They had to climb ladders from small boats alongside the liner, a precarious task for those with small children).

In Eastern Europe, Soviet Russia increased its stranglehold on its satellites. In France and Italy the Communists were trying to create political turmoil. England had literally spent itself in the poorhouse as a result of its valiant war effort. In central Europe, Germany was a devastated no-man's land filled with defeated people.

"The shame of it all is," wrote a young Dutchman in 1947, "that on our own turf foreign troops had to come to fight our battles and win our victories, because we were impotent." In 1947 there was much talk of western Europe as "avondland," land of twilight before the onset of darkness.

The Marshall Plan

Fortunately help was on the way. A bold financial scheme, the Marshall Plan, was drafted in the U.S. to bail out Europe and get it back on its feet. Only Eastern Europe refused help. Holland received its first dollars none too soon. Its treasury was empty. Recovery would be slow; and there would be some mini-recessions, like the one in 1950, but properly managed, the Dutch economy could make a comeback. And eventually it did in a spectacular way. A serious problem that remained was the growth in population in a country that needed to create 40,000 jobs for new people entering the job market each year.

On February 1, 1947 Canada opened an immigration office in the Hague, after the Dutch government had approached Canada about the plight of its agricultural workers. The first post-war quotas under Canada's 1946 Immigration Act were approved in Ottawa. It consisted of 500 Maltese, 4,527 Polish ex-servicemen who did not wish to return to Poland and 15,000 Dutch farm workers, described by their government as "bona fide farm owners unable to export their capital because of exchange restrictions, whose ultimate intention it is to buy farms in Canada."

For many the door was opened to a new future.

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Entertainment

Chariots of fire



Bill Van Dyk

Music
film

Chariots of Fire, a surprise Oscar winner for best picture, is an unusual film by any standard. Created at a cost of less than seven million dollars, it defeated several films costing four times as much for the top award. It has created a sensation among movie-goers without any sex or violence. It is a film produced by a "secular" commercial company, and yet it attributes more dignity and respect to a Christian (missionary/Olympic runner Eric Liddell) than many Christian films do.

But it is also unlike many "religious" films in that respect is also shown for Liddell's rival runner, Harold Abrahams, a Jewish Cambridge student who was motivated by completely different feelings. Neither is shown to be in any way inferior to other, except in what the viewer might draw as a personal conclusion.

Abrahams struggles against anti-Semitism; Liddell against the stuffy Presbyterian ambivalence about sports and athletic prowess. Liddell is an instinctive runner, competing on nerve, native talent, and pure determination. Abrahams runs with more skill and polish, and with anger towards a society that regarded Jews as inferiors. Their true stories are not meant to compete with each other, to imply that one method is superior. Instead, *Chariots of Fire* contrasts the two personalities, illuminating distinctive traits in their characters.

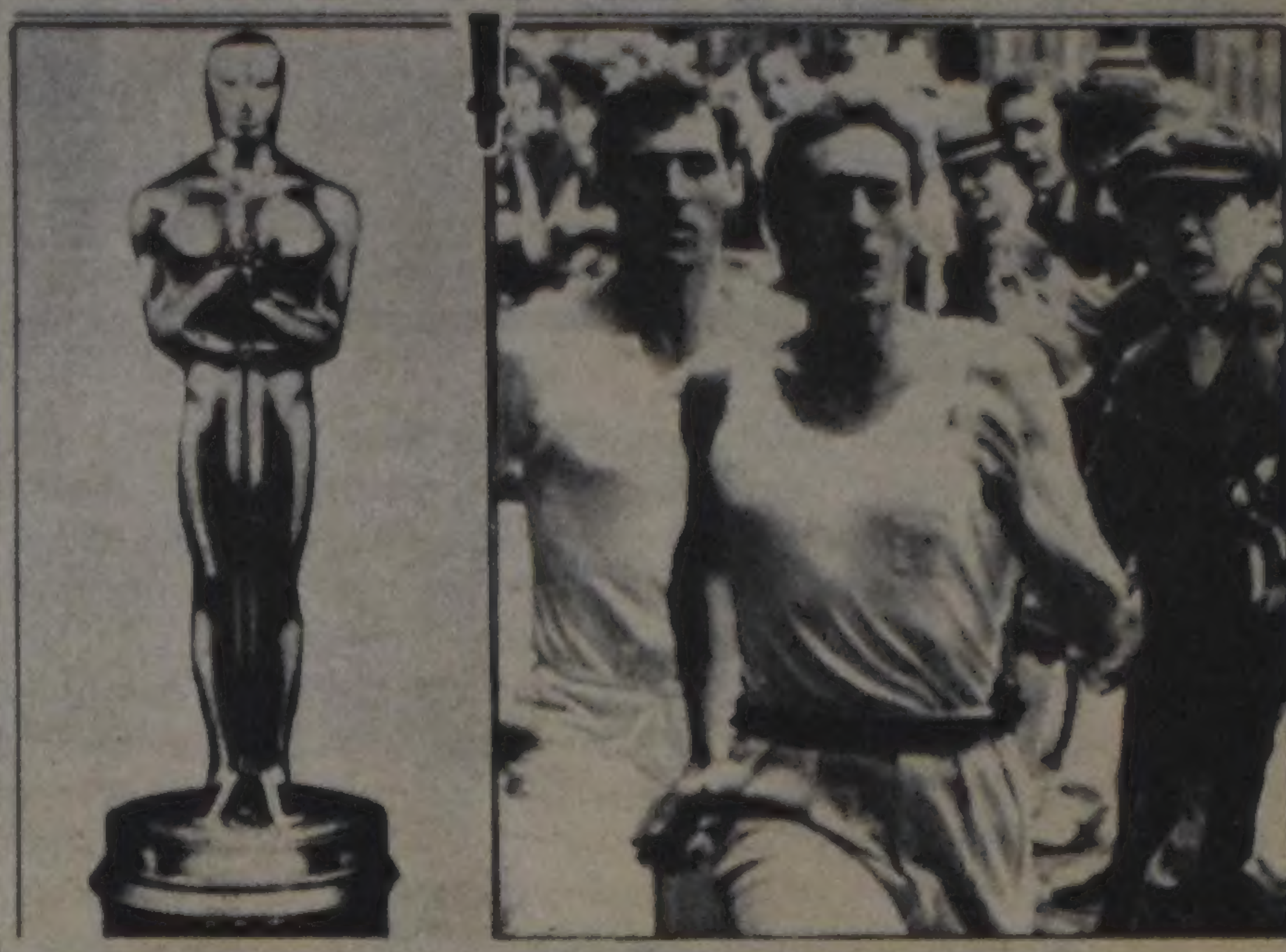
The story begins in 1920, with Abrahams' arrival at Cambridge where he breaks an unofficial 600-year-old record. The plot then switches back and forth between Abrahams and Liddell, contrasting the cocky intellectual with the humble Scot. Liddell must convince his dour and self-

righteous sister that running can be used to glorify the Creator, suggesting that a triumph at the Olympics would be an excellent grandstand for a testimonial. Abrahams, stung by the realization that he is not yet fast enough to beat his compatriot, let alone the dreaded American runners, embarks on a

opposite methods and motivations to achieve their goals. However, the more lasting impression is that they were merely different. There is no dramatic contrast between the two, and no dramatic ties. There is no focal point from which we may draw comparisons.

As a result, the film lacks a climatic moment, except for,

CHARIOTS OF FIRE



gruelling training program under a professional coach (unheard of at the time).

There is a suggestion that Liddell and Abrahams used

perhaps, the point at which Liddell refuses to run the 100 meter heats on a Sunday. And there is the triumphant return to England, together, with evident deep mutual respect; but this scene lacks visual impact. The only conclusion to be drawn is that these were two different men who were good runners and happened to live at the same time. Christians may tend to sympathize more with Liddell, but that is a subjective reflection based on other considerations. Personally, I found Abrahams the more likeable personality.

The climatic issue, if it can be called one, concerns the well-known and oft-debated issue of the sabbath day. Ian

Charleson plays Liddell with such integrity and warmth that we respect his convictions without necessarily wondering about the credibility of the moral issue he feels so strongly about. It's difficult to take his problem so seriously when one questions the nature of the sabbath itself.

Perhaps, after all, the sabbath should be celebrated on Saturday, as originally intended. Or one might remind oneself of the adage: "The sabbath was made for man, not man for the sabbath." Certainly we faithfully observe a day of rest and worship, once a week. Is it so essential that it take place on a Roman holiday?

Personally, I'm not overly impressed with Liddell's stand regarding the sabbath. And there are good historical and theological reasons to question his inflexibility. Nevertheless I admire the credibility of his character, his quiet intelligence, and his determination.

There are a few notable flaws in *Chariots of Fire* which I make note of purely for interest's sake, since it is a fine film, well-acted and devised.

Firstly, there is an enormous omission of historical detail. There is nothing in this film to give you the impression that the events occurred only three or four years after one of the most disastrous wars in the history of mankind, and only twelve years before the notorious Berlin Olympics and Jessie Owens' remarkable triumphs.

England's "finest" athletes, of which Liddell and Abrahams are supposed to be representative, were, in fact, mostly represented by white crosses over the fields of France, Belgium, and Germany. The anti-Semitism experienced by Abrahams was, of course, a portent of greater catastrophes to come. But no hints of all this are given.

Secondly, the film is choppy edited. This may be a reflection of the modest budget, of a lapse in pre-production work, or just plain poor judgment. In any case, it disturbs the otherwise smooth flow of events, and the introductory flashbacks make little sense in the context of the rest of the film. It also counteracts what would otherwise have been a very well-scripted movie. It was deservedly nominated for an Oscar for screenplay, but it should have lost to Warren Beatty and Trevor Griffiths for *Reds*.

One last note: the introductory sequence of the runners on the beach is one of the most beautiful and sensuous in the film. The slow motion pan from one runner to another set to the space-age synthesizer music of Vangelis, sets a neat tone for the rest of the picture, and reminds the viewer of how enjoyable and uplifting the motion picture experience can be when it's in the control of the right people.

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Education

Chalk marks



Harry A. De Vries

Staff cutbacks

Some schools are making adjustments in staffing because of declining enrollments and others because of financial reasons. Miss Helen Brethower of Abbotsford Elementary Christian School has accepted a grade one position at Trenton (Ont.) Christian School because of an expected decline in enrollment in Abbotsford. Chatham's Christian Secondary School is not replacing one of its teachers because it has been getting less students from Calvin Elementary School, its main feeder school. And Hamilton Christian High School teachers will be sharing some of the workload left by one of its teachers who is not returning next year. At the same time Calvin Christian School in Winnipeg urges parents to complete registration for next year, since some of the classes have reached or are close to maximum enrollment. Sarnia Christian School is happy to report that its kindergarten registration for this fall may cause it to offer two kindergarten classes.

Computers: Who can do without them?

Already last summer two Chatham Christian Secondary School teachers took a crash course in computers in the classroom. One of them, Bernie Kruisbein, notes in the school's anniversary newsletter (May/June 1982), that the school is using its PET Commodore both in administration as well as in a number of its math and science courses. Bernie points out the advantage of the variety of machines and programs but offers the advice that interested parties should be wary of the fact that there is as yet no standard program language for all machines. The Ontario Alliance (OACS), of which the school is a member, has appointed a sub-committee to the Education Committee called the Computer Education Advisory Committee, and as its chairman Mr. Henry Bergsma of Timothy Christian School in Rexdale. On the special committee is one of the instructors in electronics at Sir George Brown College in Toronto.

Appointment at Trinity



Dr. Burton Rozema

The Board of Trustees of Trinity Christian College in Palos Heights, Ill. recently named Dr. Burton Rozema of Terre Haute, Ind. as vice-president of academic and student affairs to be responsible for the scope, quality, and instruction of the academic curriculum as well as the organization and performance of faculty, library, and student life personnel.

A dollar saved ...

Why raise tuition fees or have yet another drive when there are ways to save? Calvin Christian School in Hamilton made a number of changes that have resulted in part in only a minimal tuition hike next year. The purchase of two school buses will save the society a projected sum of \$2,000 this year, and savings for next year, in changing them from gas to propane, are estimated to be over \$10,000. Savings will increase when the vehicles are paid off during the 1983-84 school year. Furthermore, the additional purchase of the school's own telephone system saves another \$50 per month. And in yet another move, a conversion from oil to natural gas in stoking the boilers at a cost of \$6,600 has already saved \$6,000 in fuel costs this past winter. Of course, a little help from school society members in the related fields has helped, as was the case with the installation of an energy saving computer to operate the heating system by Gary de Groot. The ladies group, the willing workers, and the fund-raising committee are commended for their contributions. If the members would keep getting their cheques in on time, adds the treasurer, there would yet be an additional savings in interest payments.

Chatham rededication after 25 years of Christian education

A sense of excitement and gratitude filled the auditorium of Park Street United Church Sunday evening, April 25th. The occasion was an anniversary celebration worship service for 25 years of Christian education at Calvin Christian School in Chatham, Ontario.

Some thirteen hundred worshippers, among whom were scores of youth, had filled the city's largest church to beyond capacity necessitating the setting up of many chairs.

A pre-service hymn sing led by Calvin Davies united the large congregation in song. Art Tolsma, a 1964 graduate of the school and a present board member, then opened in prayer. The service was led by Rev. R. Fisher with Mr. John Postma, Calvin Christian School principal, at the organ and Marlene VanRooyen at the piano.

Rev. Ralph Koops preached a sermon on Mark 10:13-16, the passage which tells of parents bringing their children to Jesus. The sermon spoke of Jesus, children, and



Calvin Christian School in Chatham, Ontario

the kingdom of God. Rev. Koops challenged those present to bring their children to Jesus all the time in the context of thanksgiving, not only in church but also at school.

Everyone was confronted with a call to commitment to the Lord Jesus Christ. With respect to education, the sermon stated among other things, that it is to a large extent the schools of our nation that determine Canada's future, not the churches. Rev. Koops noted that in much of today's education it is a humanistic and evolutionistic

way of life which is swallowing up the Christian message and the church. Unless the church confesses her faith in the marketplace, in great cultural endeavours like education, the Christian church's own survival is at stake, except maybe as a small separate and somewhat sacred island in a sea of secularism, humanism and many other isms to which she has nothing to say.

Rev. Koops urged everyone to put his trust in God. The moving service fittingly closed with the hymn, "Great is Thy Faithfulness, O God my Father."

In the interest of Choice — OAAIS' answer to the government

by Harry A. de Vries
C.C. staff

The Ontario Association of Alternate and Independent Schools (OAAIS) is continuing its appeal to the Ontario government for some form of financial support for independent schools. Within the past few months more than half the members of cabinet have been visited in person about the issue of funding.

Lyle McBurney, Executive Director of OAAIS, notes that the organization has been getting a more receptive response of late at Queen's Park in Toronto. "We've discovered a desire to listen and a thirst for the facts. This represents a significant and welcome attitude since the March, 1981 provincial elections."

McBurney believes that OAAIS' widespread efforts to confront candidates in the last election with the issue of independent school funding has been the reason for the better hearing in Toronto.

Wednesday, April 28, the OAAIS again visited government offices, this time to present a booklet of facts to members of the caucus and the five individuals on the special Social Development Committee which advises cabinet on a number of issues including education.

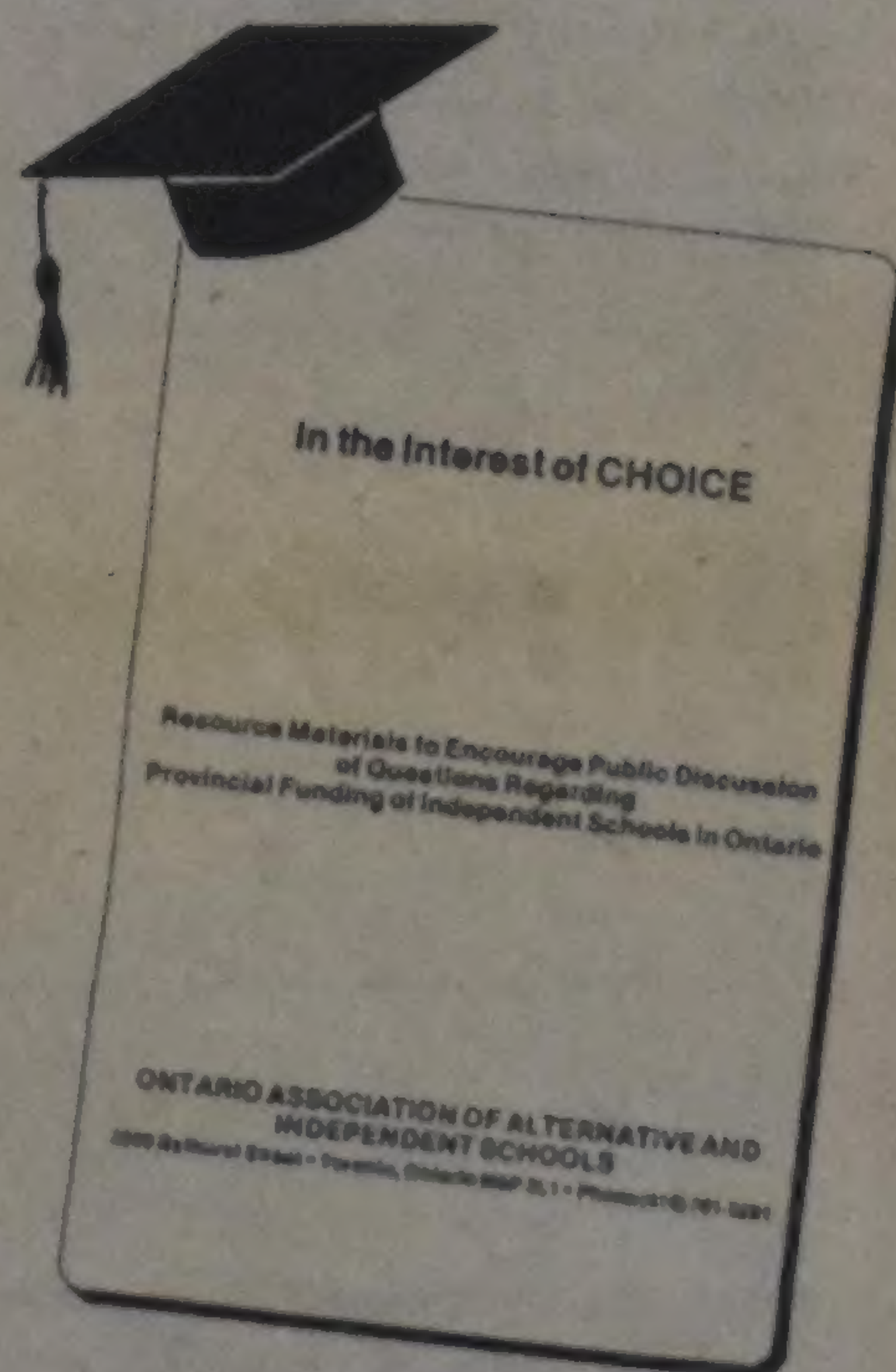
The 52-page booklet, *In the Interest of CHOICE*, states the organization's reasons for requesting a share of the education budget, mentioning that the 74,000 students presently in Ontario's private schools (including grade 11 and 12 students in Catholic schools) would normally cost the gov-

ernment more than \$180,000,000, a figure which does not include capital cost of land and facilities.

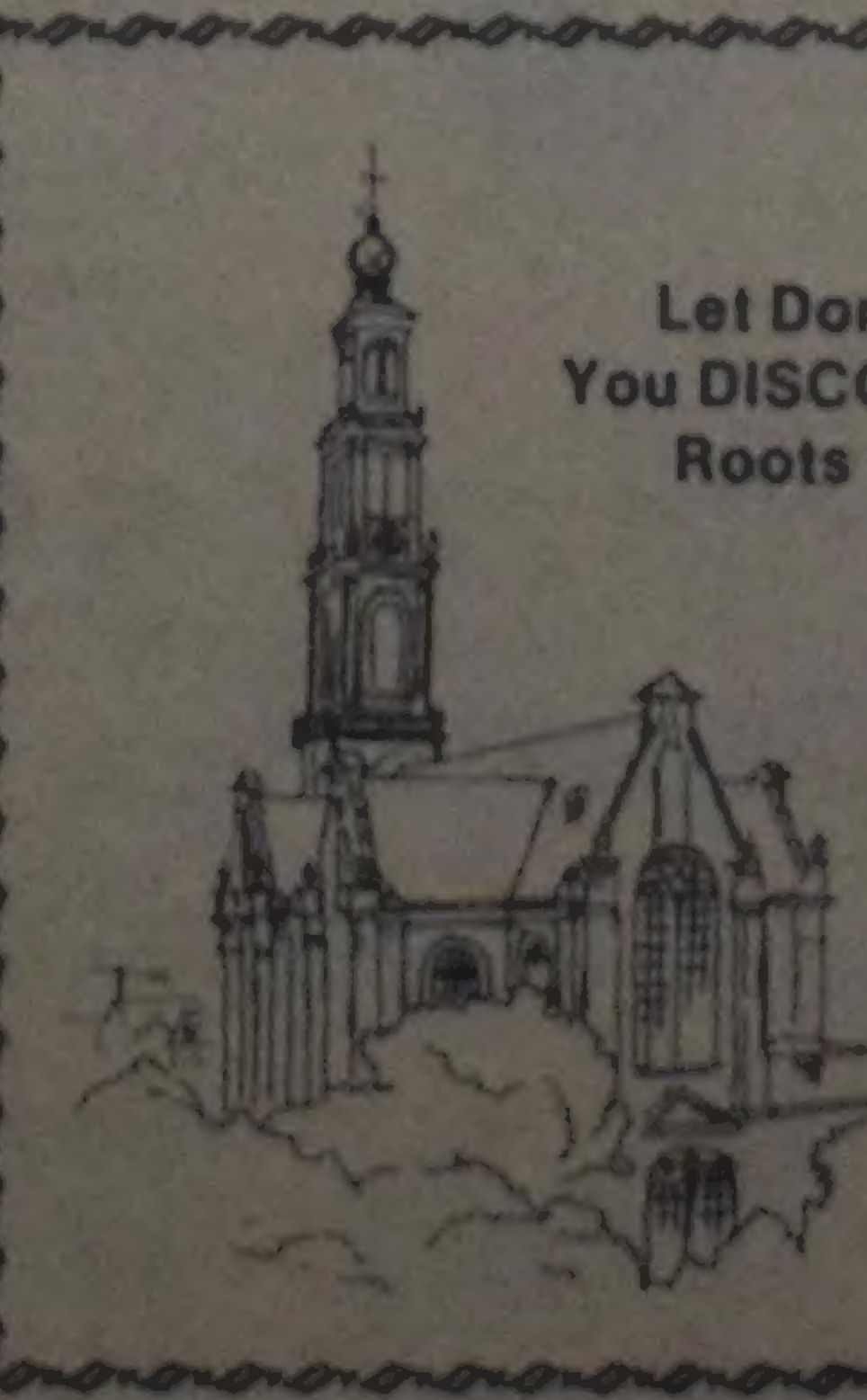
CHOICE describes the funding situation in some of the other provinces and provides information to counter the arguments of opposition groups on the questions of fragmentation, elitism, lack of standards, loss of individual school independence, and financial accountability under a new system.

It offers its own proposal or statement of principles named "Public Rights and Public Responsibilities" adopted by the OAAIS on January 18. In it the organization suggests its own admissions and staff hiring guidelines, curriculum goals, and guidelines for government relations and government funding. Although some of the material included in *CHOICE* has been reprinted from other publications, the booklet is an attempt to put it all together.

OAAIS was helped in publishing the booklet by a \$2,000 grant from the Ontario Alliance of Christian Schools



(OACS) and with the research assistance of Mel Shipman who was on loan to OAAIS from the joint council of the Canadian Jewish Congress and the Board of Jewish Education. Shipman has been both trustee and chairman with the North York Board (Toronto area) of Education and was chairman of the Associated Hebrew School in North York during the school's nearly successful attempt to become part of the North York Board. Gary Duthier, President of OAAIS, compiled the information and prepared it for printing.



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Education

Georgetown student recipient of Bible League grand prize

by Brian Lise

It was a mild spring afternoon a few weeks ago when Don Vance and I, both representatives for the Canadian Home Bible League, visited Georgetown Christian School to award the grand prize in a student writing contest based on students' reaction to Don Van Polen's popular multi-media presentation "His Word and His World." Principal George Petrusma met us at the door and promptly escorted us to the grade 4 classroom. After a brief introduction by teacher Irene Fintelman, Don announced Nicole Marriksen as the grand winner of the Bible League essay contest for her submission "God's World and God's

Word." The prize? A 10-speed bike.

Nicole was ecstatic with winning and with the prize. Her mother, Mrs. Linda Marriksen, who was also very pleased with the prize, said that Nicole had worked very hard on the essay.

Other winners in the contest were: Wilma Dean of Drayton, Jennifer Verkaik of Holland Marsh, Karen Uyl of Clinton, Martin Westerveld of Williamsburg, and Stacey Winkelhorst of Trenton, each of whom received a transistor radio.

Calvin Westerveld of Williamsburg, Marcia Rupke of Holland Marsh, Esther Gerrits of Georgetown, and Wilma Luimes of Williamsburg received honourable mention for

their contributions.

Funding for the contest prizes came from a donation designated specifically for this purpose.

The Van Polen multi-media presentation was shown to an estimated 30,000 people in Ontario and helped raise donations of about \$28,000 last fall. The money has already been used to purchase scriptures, New Testaments and children's Bible study courses for mainland China. With the opening of the door to China the Bible League is seeking to answer the need of Chinese Christians for Bibles and other related educational materials.

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Nicole Marriksen with her new 10-speed bike

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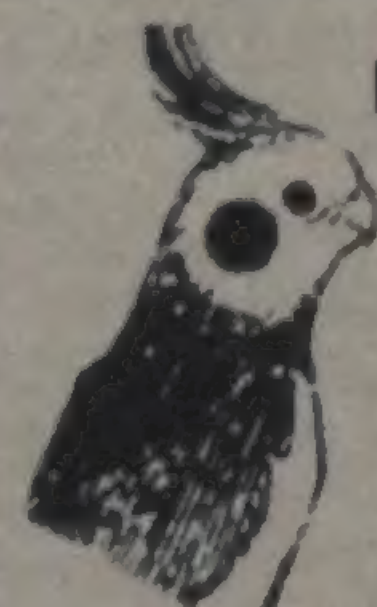
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Education

Battlefield

The ICS is fighting a battle for the claims of Jesus Christ over scholarship. It is fighting a battle for justice in education.

Unbelief

Our culture is increasingly being shaped by visions foreign to the Gospel. The vision with which man views God, himself and society telltales in whose service he stands. The secularization of our society is due in large measure to the ideas taught in our universities. Thousands of students from Christian homes daily face unbelief in university.

We're right there

We are as convinced now as were the founders of the AACS in 1956 that these forces of unbelief, these "spiritual hosts of wickedness", must be battled at their source. Because these forces have made the university world their stronghold, the Reformed community must also do battle there. That's why we're located on College Street, right next to the University of Toronto, one of Canada's most important centres of scholarship.

The status quo

The government of the province of Ontario has systematically supported the seculariza-

tion of the universities. Once Christian colleges, they have now all become largely secular. The government intends to keep it that way and has introduced

Bill 4 to make sure no Christian institutions can grant regular degrees, like the ICS's Master of Arts and Master of Philosophy degrees.

Battle for justice

If Bill 4 becomes law — and our Ministry

of Education is pushing for just that — we lose our teeth. At issue here is the right to grant degrees; not just "religious" degrees (which the government will allow). We in the Reformed community feel strongly that all of life is religion and that the granting of regular university degrees ought not to be the exclusive right of secular institutions.

Our mission

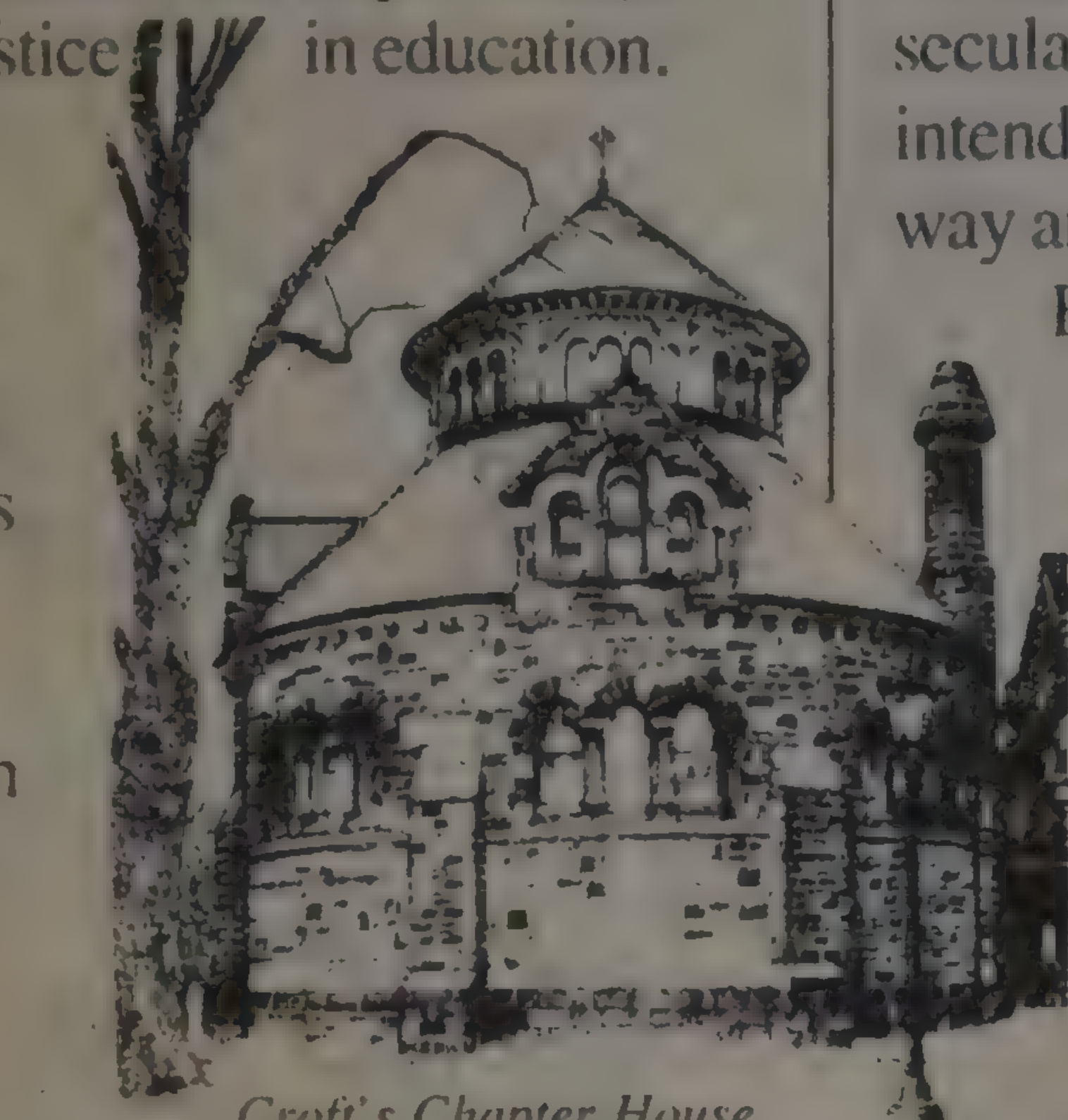
The ICS is making this battle with the Ontario government part of its mission so that genuine freedom of religion and education can be maintained. These battles are tough, these battles are expensive, they hurt. But these battles must be fought "in the strength of His might."

Our request

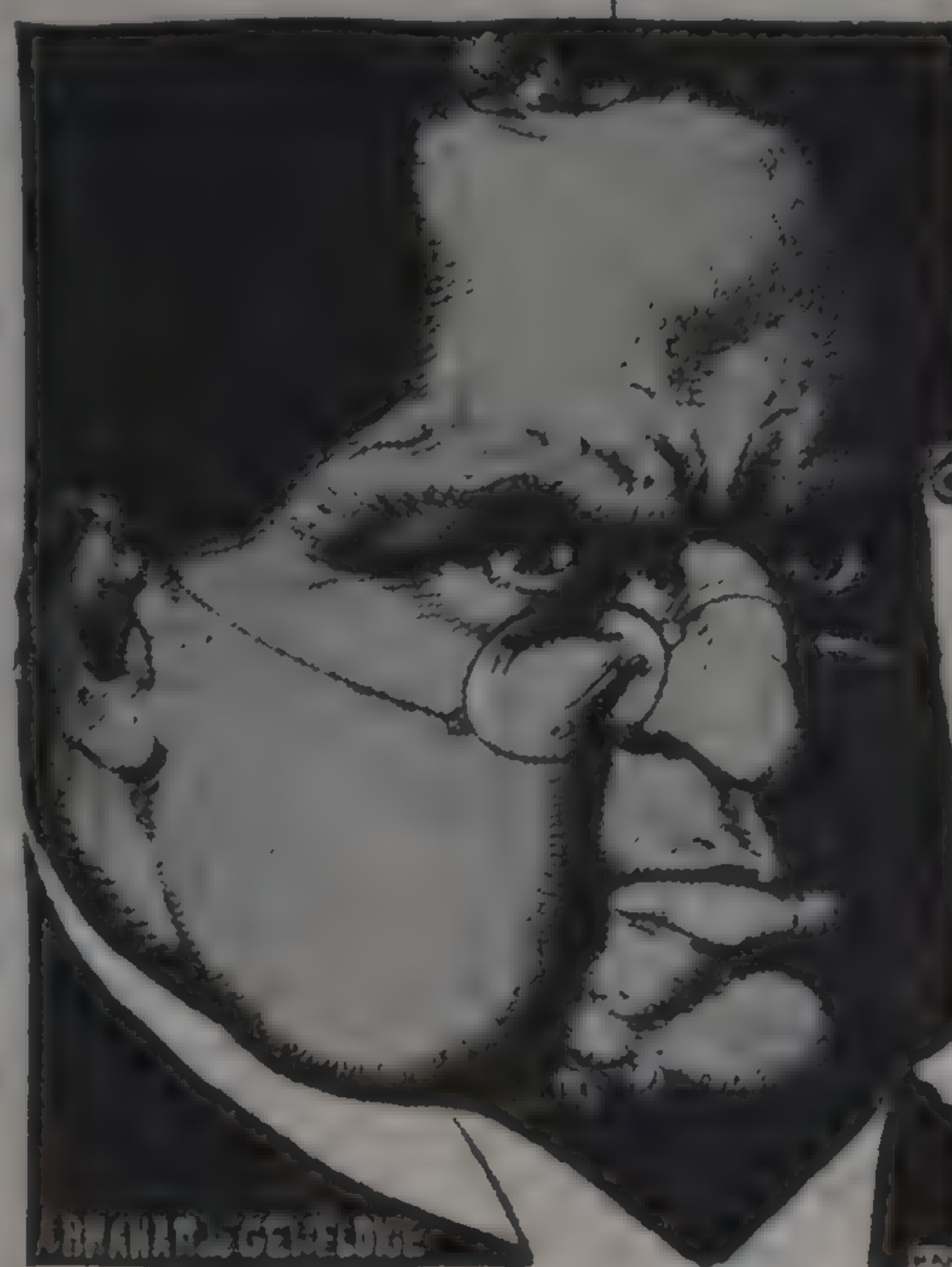
The battles we fight deserve the support of God's people. We ask that every Reformed family and single adult contribute \$25 right now to the mission of the AACS to help fight our battles.

It's not much to ask and this aspect of our mission is also close to the heart of the Reformed community.

Please consider this request prayerfully and help us fight the good fight.



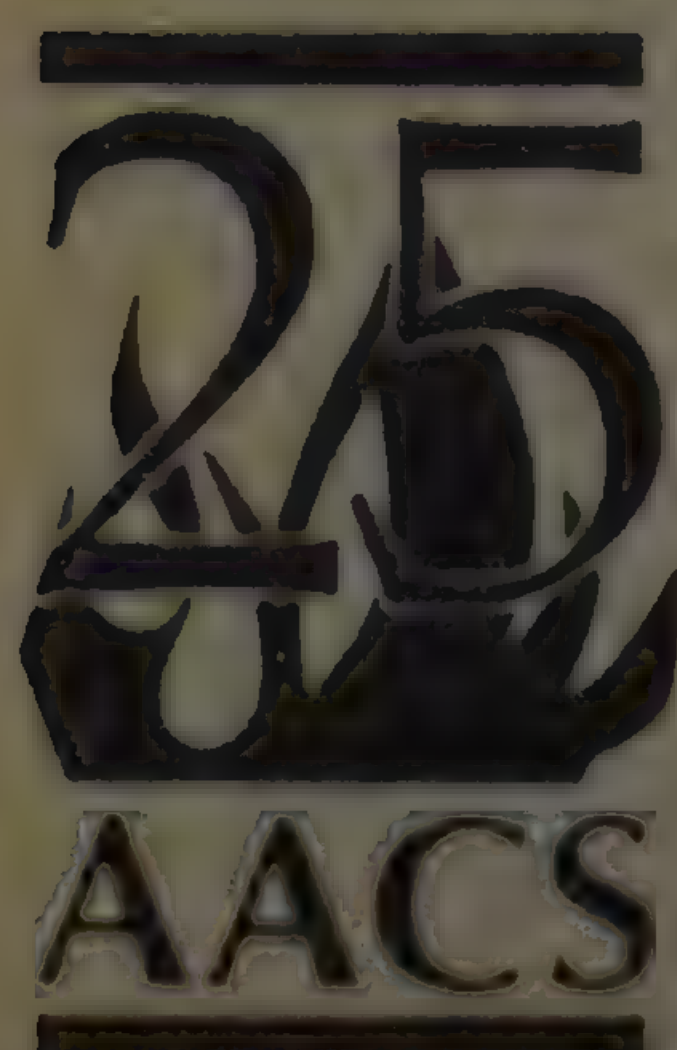
Croft's Chapter House, University College, University of Toronto. One of Canada's great universities, a bastion of secularity.



In his day, Abraham Kuyper fought the same battles we are facing today... and won!



Queen's Park, Toronto (left), home of the Government of Ontario. The Minister of Education, the Hon. Bette Stephenson, M.D. (inset), champions secularity in her school systems. She has categorically stated that, "...we shall object to the Institute for Christian Studies being given the right to grant the degrees of Master of Arts and Master of Philosophy."



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The Constitution

An historian looks at the constitution



by A.A. den Otter

From 1867 to 1873 various British American colonies joined together to form Canada. While many factors pushed the colonies into taking this step, the leading motive was survival. Feeling abandoned by Britain and threatened by the United States, British North Americans determined to build a separate, northern nation with its own distinctive political, cultural and economic identity.

The political foundation for the union was made of conservative principles derived from British institutions: the consolidation of British North America was not a progressive, radical departure, but a thoroughly conservative stand taken to preserve a familiar, hierarchical society endowed with privilege and tradition.

The cultural edifice for the nation was to be built on Anglo-Saxon values: Canada was to be an English-speaking society with special guarantees for the French language limited to Quebec and the federal administration. The economic footing of the merger entailed the ideal of material growth: the new transcontinental nation revived old colonial tenets by envisioning a modern domestic empire with manufacturing in the central provinces fed by the natural resources of the surrounding hinterland.

In contradictory fashion, British North Americans placed the objectives of a modern economy within the principles of a traditional society. It was an impossible goal. By linking their survival to modern technology and its restless world of change and progress, neither conservatism nor local cultural autonomy survived. Through the next 100 years, Canada underwent remarkable changes and, accordingly, the nature of its federal structure also changed.

The patriation of the constitution attempts to meet this transformation. At the outset, it must be noted that the

word 'patriation' has been coined especially for the occasion. The term is not to be found in any dictionary. It probably is a bastardization of the term 'repatriation', which means to return a spy or prisoner of war to his country of birth. Without commenting on its symbolic appropriateness, suffice it to say that patriation is supposed to mean the return of the British North America Act to its origins.

In actual fact, the British parliament has passed at Canada's request a bill called the Constitution Act 1981, or in short, the Canada Act. Under the Canada Act, the British government surrenders the last vestige of Canada's colonial status by granting Canada the right to amend its own constitution. The Canada Act is the 25th piece of legislation making up the written part of Canada's written constitution. It makes Canada totally sovereign and independent. It also represents a major shift in the political, cultural and economic objectives of the country.

Growing government

Perhaps the most significant change in Canada's history as a nation is the rise of the interventionist state. Indeed, the changed role of government in society lies at the core of the Canada Act. To illustrate, consider only that in 1867 the federal and provincial governments together spent only \$22 million or \$6.35 per citizen but that by 1976 these expenditures had soared to \$102 billion or \$4,476 for every man, woman, and child under their jurisdictions. Even allowing for inflation, these figures attest to a revolution in Canadian political and economic thought.

At the birth of their nation, Canadians believed that the government should not intervene in the natural cycles of the economy. In fact, the economy had to fluctuate freely between times of boom and periods of depression even if such wild gyrations hurt the poor and benefitted the rich.

But Canadians wanted economic progress and they unwittingly sowed the seeds of the modern interventionist state.

In the middle of the nineteenth century, Canada sought to stimulate economic development by subsidizing canal and railway projects, by protecting infant industries with high tariffs, and by creating a common British North America market. State intervention increased during World War I, especially when Canada nationalized the majority of its railways.

During the Depression, Canada's version of the American New Deal accelerated the process and gave it legitimacy. World War II and the post-war years so entrenched the philosophy of government intervention in the economy that modern Canadians expect their governments to deal with every twitch of the economy, to fight unemployment, inflation, high interest rates and regional disparities. Every threatened bankruptcy creates a major political crisis and every down-turn in the economy demands further government action.

Provincial rights

Provincial governments were not immune to the demands for more activist government. Here lies the crux of Canada's constitutional difficulties. In 1867 Canadians charged the Dominion government with the task of laying the broad foundations for economic growth: they gave the provinces the job of looking after social and cultural concerns.

It has been argued, quite convincingly, that the colonists easily surrendered their sovereignty to the central government because they had not won their authority in a revolution but through political negotiations. Be that as it may, once surrendered, the provinces eagerly sought to regain their former powers. Within years, provincial politicians began to set their own economic priorities and when

their plans conflicted with the objectives of the national government, they took the matter to the courts.

Over the next 30 years, a series of court challenges and political confrontations dramatically transformed the interpretation of the B.N.A. Act.

Ontario provides a good example of this process. Even though it was the most enthusiastic advocate of confederation, it nevertheless became the leader in the struggle for provincial rights. Oliver Mowat, the fiery lawyer who served as Ontario's premier from 1872 to 1896, set the pattern. As the leader of a large and wealthy province, he fought all encroachments on the province's authority and, at the same time, sought the widest possible power to promote the development of its natural resources.

By 1900 Mowat had succeeded in overturning the intentions of the fathers of confederation. The provinces had defined certain areas in which they were sovereign, spheres in which the federal government dared not tread. The general overriding powers of the national government, granted explicitly in the B.N.A. Act had become a dead letter. The influence of the federal administration was greatly diminished and the strength of the provincial governments much enhanced.

Federal-provincial relations became more complex after the 1973 oil crisis. For much of Canada's history, Ontario, with the help of English Quebec, had dominated Canadian national policies. The western and Atlantic provinces often protested that central-Canadian-inspired policies often hurt their local economies but, because of their relative smallness, their complaints were to little avail.

Soaring energy prices in the 1970's, however, enabled oil-rich Alberta to turn the tables. It insisted that the old national policies, which encouraged industrialization of central Canada and resource-exploitation at the fringes, was no longer acceptable. Alberta's premier, Peter Lougheed demanded, for example, that all new petro-chemical plants be built in his province rather than in Ontario. He also insisted on higher oil prices. Such claims angered Ontario which wanted to keep oil prices low and oil industries within its boundaries. The Canadian government found itself caught in between the two powers and at the same time sought for itself a larger share of the new oil wealth.

These internal tensions, which seem to be tearing Canada apart, have resulted in a bitter debate on the nature of Canadian federalism. Although all ten premiers quarrel among themselves, they are agreed on one point: the powers of the federal government must be curbed, if not weakened. They see Canada as a compact of provinces, each independent and sovereign within the jurisdiction prescribed by the B.N.A. Act.

The treaty which unites them cannot be altered in any way without their consent. Moreover, they believe that Canada can be strong only if each province is permitted to work out its own destiny, is able to create a distinct, dynamic identity of its own within the national framework. The premiers seek unity in diversity.

Dr. den Otter, an associate professor, teaches Canadian history at Memorial University of Newfoundland.

The Constitution

Trudeau's determination for federal power

by A.A. den Otter

Prime Minister Pierre Elliott Trudeau, adamantly rejects the provincial premiers' position on unity in diversity. An austere, Jesuit trained rationalist, Trudeau sees Canada not as a community of provinces but a union of individuals. He believes that unity requires a highly centralized state and a homogeneous society. Only a strong national government can overcome sectional diversities and regional disparities. Only Ottawa can provide equal cultural and economic opportunities for all Canadians. Nationalism, so Trudeau argues, is dangerously divisive and, when tied to language, will destroy the country. Consequently, he has devoted his entire political career to curbing the influence of the provinces while augmenting the power of the federal government.

In the cultural realm, for example, Trudeau has sought to neutralize the ill-effects of nationalism, both in Quebec and English Canada. He has campaigned relentlessly for his bilingualism policy, a creed designed to ensure the equality of English and French from coast to coast. He has sought to create a nation of individuals who speak both English and French. In other words, only a fully integrated Anglo-French society can ease ethnic tensions, can unite the two founding people. Language will then no longer divide Canadians.

Throughout his entire prime ministership, Trudeau has sought to enshrine his social and political philosophy in a new constitution. Convinced that the B.N.A. Act is badly outdated, he has consistently sought a constitution which will accommodate the values, attitudes and institutions of a modern industrial-technological state. Fundamental to this goal is the need to weaken the decentralizing force of the provincial governments. And, the first step to this objective, is to bring to Canada the power to amend its own constitution.

Amending formula

The so-called amending formula, contained in the Canada Act, is the product of the dynamic tensions within the federal structure. For more than 50 years federal-provincial negotiations have failed to secure an amending technique agreeable to one prime minister and ten premiers. In September 1981 the Supreme Court of Canada broke the deadlock by ruling that the federal government had the constitutional right to amend the B.N.A. Act unilaterally but should, according to convention, seek the approval of most provinces. The threat of unilateral action broke provincial resolve and at a hastily assembled constitutional conference the first ministers worked out the amending formula.

Under the Canada Act, constitutional amendments, with specified exceptions, will require the consent of the federal government and of 2/3 of the provinces which together comprise 50% of the population of Canada. The principle that consent of a majority of provinces is required is a clear victory for the provinces and a significant departure from the principle invoked by the fathers of confederation. The B.N.A. Act did not recognize the individual sovereignty of the provinces but stated that they derived their authority from the dominion government. The act created two levels of government, with the provinces clearly

subordinate to the Dominion. The modern Canada Act views Canada as an association of states, equal in status, each possessing exclusive jurisdiction in specified areas.

If the amending formula espouses the concept that sovereignty can be divided among several jurisdictions, the Canadian Charter of Rights and Freedoms, which is an important component of the Canada Act, completely demolishes the idea of the sovereignty of Parliament.

The charter, which is enshrined in the constitution, at the stubborn insistence of Trudeau, is part of the highest law of the land and thus stands above Parliament and all provincial legislatures.

By making the charter part of its constitution, Trudeau deliberately broke the old British tradition of the supremacy of Parliament and transferred much authority to the courts, which for the first time in Canadian history, will be able to override elected representatives on any matter within the charter.

In other words, judges, not politicians, will have the final say on some issues. Consequently, the charter represents a step towards the American ideal of checks and balances, of the separation between the legislative and executive branches of government.

Individual rights

The Canadian Charter of Rights and Freedoms also affirms the American belief in the inalienable rights of individuals. Although the charter states, "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law," it quickly goes on to guarantee the supremacy of the electorate and the individual rights of Canadian citizens.

The reference to God was, in fact, a last minute political concession to pressure groups, and so the charter basically aims to secure fundamental freedoms such as those of conscience, religion, thought, expression and assembly. The charter also stipulates certain legal, mobility, and equality rights; it establishes French and English as official languages of Canada; and, it advocates language educational rights for minorities. The emphasis throughout is on the ability of individuals to speak, act and move about freely.

At this early date, it is impossible to assess accurately the impact of the charter on the daily lives of Canadians, and only cautious predictions are possible. Obviously, the most immediate beneficiaries of the charter will be constitutional lawyers. The next decade or so will likely see a rash of litigations forcing the courts to define precisely the terms of the charter.

Much will depend, for example, on how the courts will interpret the "reasonable limits to the charter's freedoms prescribed by law as can be demonstrably justified in a free and democratic society."

More contentious will be Section 24 which gives the courts the power to impose "appropriate and just" remedy to those who violate any part of the charter. It may well be decades before Canadians feel the impact of such vague but potentially powerful provisions.

It is certain, however, that Canadian courts will become more assertive on social justice issues. Although setting social and political policy is foreign to



Driving the last spike in the Canadian Pacific Railway, November 7, 1885. The Dominion is at last tied together.

Canada's legal traditions, it is likely to become a trend because even the most cut-and-dry judicial decisions can be fraught with great social and political consequences.

Native rights

Other aspects are equally murky. What about the hastily inserted provision on native rights? Will "existing" treaty rights be limited to hunting, trapping and fishing or will it include the millions of acres of resource-rich lands? Will it be possible to challenge the Lord's Day Act on grounds it impinges on one or more individual freedoms? More importantly, will any of the provinces use the opting-out clause and override any of the charter's provisions? Will this exception clause prove to be Achilles-heel of the charter?

Only time will tell if the spirit of the charter will survive. If it does, then Canadians will certainly enjoy greater freedom. They will have greater protection from arbitrary police and government action.

The charter will, for example, give Canadians the American-inspired right to call a lawyer when arrested. Canadians have always looked to Parliament to secure these rights, but its record is badly blemished. So is the charter. On the one hand, the charter specifically mentions female equality but, on the other hand, it pointedly omits a reference to the unborn. In sum, the Canadian Charter of Rights and Freedom contains no ringing declarations of lofty principles but is riddled with exceptions, omissions and vague statements. It will be up to Canada's courts to remedy these deficiencies.

In the cultural sphere, the charter changes little. In 1867, the fathers of confederation did not intend to make all of Canada a bilingual country. And the many language conflicts since that time are ample evidence that Canadians supported the principle of limiting French to Quebec and national institutions. The authors of the Canada Act hoped to overturn this attitude but they failed. Why the Act declares English and French to be the official languages of Canada, only New Brunswick accepted this obligation.

Quebec, obviously intent on creating a purely French-speaking state, did not reaffirm the bilingual principle. Ontario and the other seven provinces also failed to endorse the policy.

Consequently, the traditional positions on linguistic rights have prevailed.

In language educational rights, however, there has been a dramatic reversal in thought. The massive flow of immigrants from continental Europe in the late nineteenth century and again in the post-World War II era, destroyed the isolation of the two solitudes by adding a third cultural group.

When in the early 1970s the federal government began to push multiculturalism as a sop to the opponents of its biculturalism policy, provincial politicians jumped on the bandwagon and eagerly advocated publicly funded education in a multitude of languages, including Greek, Ukrainian and Italian.

This emphasis, which may well be a passing fad, is now enshrined in the Canada Act, which guarantees minorities the right, whenever numbers warrant, to educate their children in their mother tongue at government expense. Of course, French Canadians are guaranteed the same right but again only where there are sufficient numbers of children. It is impossible to predict if the luxury of multilingual schools will prevail considering the fact that the much older Canadian tradition of mono-culturalism is once again on the rise.

In conclusion, the Canada Act represents the best deal that Prime Minister Trudeau managed to wrest from the recalcitrant premiers. Although the act only lays the bare foundation for the modern state he envisions, it achieves one of his major objectives, the recognition that the sovereignty of parliament, rooted in a conservative, hierarchical tradition has been replaced by the supremacy of the electorate based on a liberal, democratic society. The act fails to entrench the principle of transcontinental bilingualism, but perhaps that goal may yet be achieved through the door which multiculturalism has opened.

Unfortunately, the Canada Act does not solve the most contentious issue, federal-provincial jurisdictional disputes. It only requires that a constitutional conference be held within a year. Even though Canada now has an amending formula for its constitution, the determination of provincial premiers to pursue their own economic interests and maintain their sovereignty, will thwart quick solutions to this serious problem.

The Constitution

Interview with Paul Marshall

A 19th century constitution for the 21st century

Dr. Paul Marshall is political analyst and researcher in Toronto. Calvinist Contact's political editor Ben Vandezande recently talked with him about the Constitution.

C.C.: Does this bringing home of the constitution have some historic significance or is it just one more political event?

Marshall: I really think it's one more political event. Incorporating the charter and bringing the constitution home will not change, in any important way, the major trends, directions and developments in Canadian politics. It's more or less the continuation of the sort of things which have been going on. So in that sense, there isn't that much which is different or which is new.

It may have historic consequences in the sense that it locks in the existing understandings we have of what, for example, human rights are. In the next few decades we'll find ourselves caught in a lot of old ideas which don't fit new situations.

C.C.: Why should we have a charter of rights and freedoms?

Marshall: As Christians we believe that the state itself is not the final authority. And also we believe that the people are not the final authority; that everybody is under an obligation which God has given them to be just in the affairs of government. A constitution is one of the means, perhaps the major means, of expressing that. The constitution sets rules which bind the government, which bind the population and say that these are the things we are committed to, these are things we believe in, and these are the rules by which we'll govern our lives. A constitution symbolizes the fact that government is under law and that is the final authority. That is to a large degree an expression of a Christian understanding of government.

C.C.: We have a charter, but it's not a perfect one. What would you say is probably the major gap in the charter?

Marshall: The major one is that it's a charter primarily designed to protect the rights of individuals. I have two problems with that: First of all, none of us is really individual. If you talk about someone as an individual it means you forget about the fact that they are father or mother, child; that they're husband or wife; that they're a writer or labourer or farmer or a member of a church or a member of a local community group.

Another problem with that stress on individualism is the fact that there are more than just individuals in the country. There are schools, churches, neighbourhoods, families, political parties, unions, and so on. Those sorts of groups need protection as well. It's not as though we just had a government in society and individuals and they somehow need to have the lines drawn between them to say where one can act and can't act. You have all these other groups, institutions, associations and organizations which need protection from government so that they don't get taken over; they need protection from one another; and they also need protection from individuals.

C.C.: The constitution sees itself as the protector of the individual over against these institutions as if they're opposites. Is that consistent with the basic view of rights that went into the constitution?

Marshall: Yes, it's consistent. You have French cultures protected;

Catholic separate schools are protected; there is some recognition there of native peoples. So group rights do exist. But they're historical hangovers — they've been existing for a hundred years. I think that's fundamental to the modern, western, liberal conception of rights.

C.C.: Do you see any potential problems with the lack of recognition of group rights?

Marshall: There was a case in B.C. a couple of years ago of a Catholic school firing a woman who was living common-law. And the B.C. supreme court said that they couldn't simply fire her, that it was a violation of the human rights of this woman. That decision has now been overturned. This woman has a particular right not to be discriminated against on the basis of her marital status.

But on the other side, an association also has rights. It needs to be protected so that it can do its job.

Our constitution leans towards the rights of the individual. We may get problems with family law in these developments. Will children be considered as individuals with collections of rights vis-a-vis their parents or other children? In terms of actual family legislation, that's not the case. Family law recognizes the structure of families. But our constitutional law doesn't and they may come into conflict where you might get problems in the areas of parental authority or medical consent.

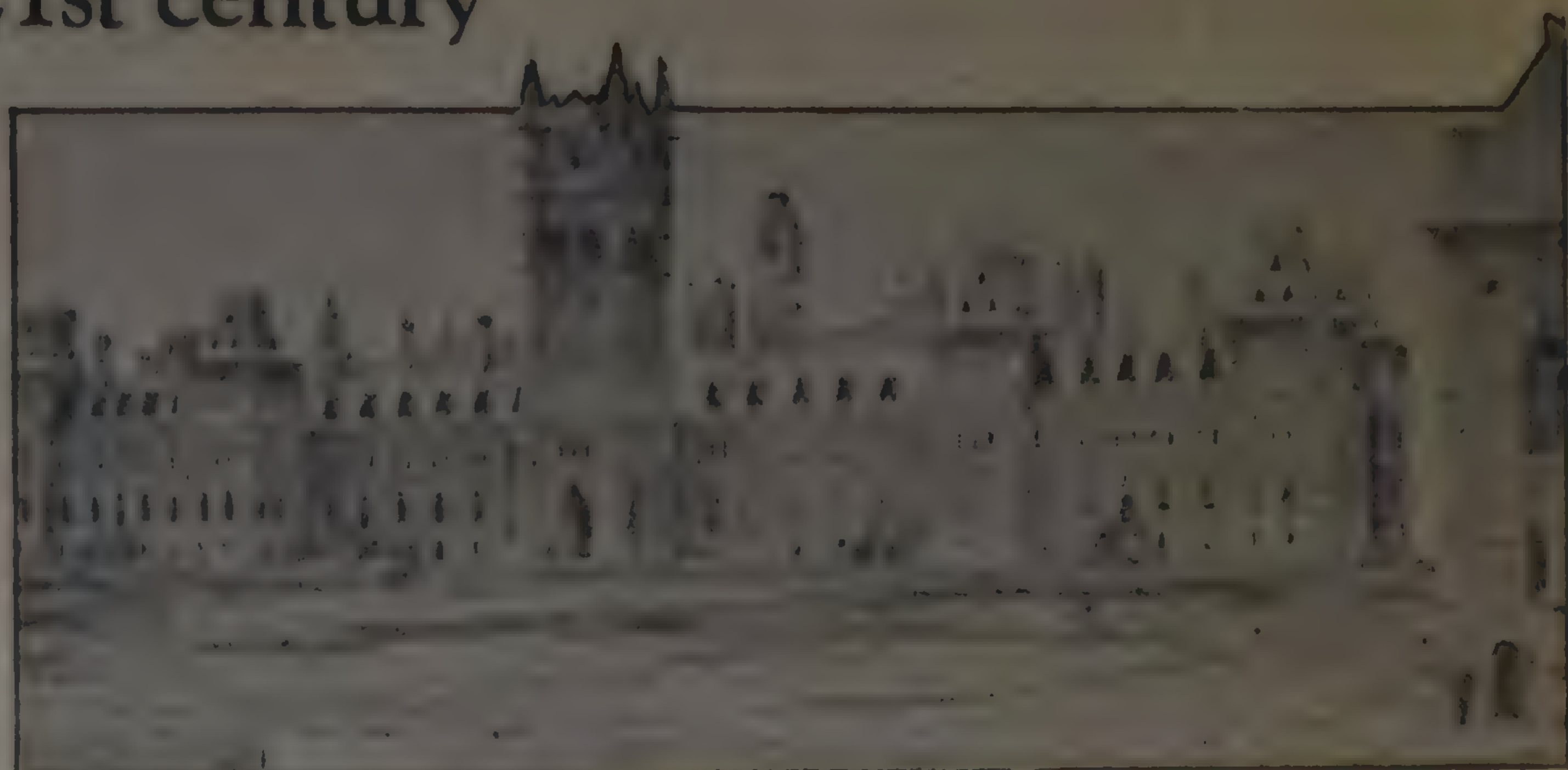
C.C.: A lot of these conflicts are probably going to be resolved by the courts. Some have viewed this growing role of the court with some alarm. Do you share that concern?

Marshall: I do and I don't. Basically you shouldn't give the courts too much to do, for a few reasons. One is you can just overload them. If you have thousands of cases on rights you won't be able to deal with them all. And secondly when a decision is made by a supreme court it's fairly fixed; you can't do anything about it. Even if the court themselves think that this is a very bad consequence you still can't do anything about it. It's going to be very hard to change Canada's constitution.

On the other it's good that certain things be taken out of the hands of legislatures. The right, for example, of freedom of association with religious groups or even ethnic groups. Canada has a long history of persecution. There is the example of Japanese Canadians in the Second World War. In the heat of a particular situation the legislatures are quite willing to act against people who they don't like. Similarly with Mennonite groups. They've had a lot of difficulty with conscientious objection and they've refused to fight or to join the army. So I think we should say that these people are protected; that's a fundamental given in our society and we don't want some majority which springs up even for a short period of time to take it away from them.

C.C.: Section 7 of the charter states: "Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice." Do you think that that section sufficiently protects the unborn?

Marshall: That largely depends upon what the courts decide. There are a lot of fights about the wording of that — there's a question about whether it



should read "every individual" and then they settled for "everyone" which is potentially a broader term. A court could just decide that "everyone" does not include the unborn or perhaps in certain circumstances they could decide that it does include them. The legislation itself is ambiguous. They wanted to keep the question of abortion on the shelf during the constitutional debate so that they could carry on with the other things.

C.C.: The charter talks about "recognizing and affirming the existing aboriginal and treaty rights of Canada's Indians and Metis." Would you say that it is saying enough?

Marshall: No. Originally that clause did not have the word "existing" in it. It just said: "It affirms the aboriginal rights". And that was the clause over which large numbers of people were rejoicing last March. When Trudeau and the premiers made their agreement last November the word "existing" was added to that section. Again, it's hard to know exactly what the word "existing" is going to do, but five provincial governments refused to sign the constitutional documents unless the word "existing" was put in there. So it obviously means something.

It could be interpreted a variety of ways. One of the major possibilities is that it will only mean aboriginal rights which are presently recognized in Canada.

Perhaps more important for native peoples is the section about the constitutional conference. Within the next twelve months, the prime minister and the provincial premiers will discuss the definition of aboriginal rights and aboriginal native peoples will not be represented there. They will be allowed to go, participate, to speak, but not to vote. So they'll basically be watching someone else decide what aboriginal rights are.

Another important feature of that conference is that for the first time it involves the provinces in saying what native rights are. That has never happened before. It's always been a federal government responsibility and the provinces have always been fundamentally and deeply opposed to the question of aboriginal rights. So most native groups think that conference is going to be a total disaster for them.

C.C.: Are there other parts to the constitution that strike you as being either particularly strong or weak — things that we should be alerted to?

Marshall: It's hard to say. One thing which should be borne in mind is that the constitutional process is not supposed to be over. One of the major reforms to be talked about is the one about the senate, possibly reform of the supreme court, and possibly introducing some form of proportioned representation.

The situation of Quebec is important. Rene Levesque has real grounds for being annoyed at the process which

is going on. After the referendum in Quebec on sovereignty association, Trudeau promised the population of Quebec that there would be constitutional reform. He was mainly understood to mean that this would mean greater autonomy, particularly for Quebec, and more self-direction for French language and for French culture. The actual constitutional documents we have tend to go in the opposite direction. So I think it's important that Quebec should be addressed much more seriously than it has been in English Canada.

C.C.: You mentioned at the beginning that this constitution is not really a document that fits our time. Could you elaborate on that?

Marshall: This goes back again to the question of individual rights. There are several things which have happened and are happening in our world. Societies are getting increasingly complex. Governments are getting larger, businesses are getting larger, unions are getting larger. We're living in a situation of large, complex structures which affect us all very deeply. So the primary realities in society, even apart from government, are not individuals but very large organizations. We have to deal with the question of their place in society and their effects on other people.

Another development you have is increasing nationalism or regionalism. You have Quebec in Canada, you have the native peoples, then you have regionalism in Canada. So the growth of a regional community has extended into nationalism — that's another thing which is happening.

A third one is the reassertion of different sorts of communities in a society. The growth of alternative schools in Canada is quite astounding and in the United States they're starting two new ones every day.

And then fourthly, I'd mention the fact that traditional religion is on the upsurge everywhere in the world. Our politicians and the population at large, looks at the world with secular eyes. We expect a liberal-individualist-secular-feature. But that's because of certain beliefs which we're brought up in, assumptions we have about the nature of progress and development. But that is not what is happening in the world. If you look at developments in the United States, Iran, the Islamic world in general, even now in Europe, you're seeing religious revivals.

These are some of the major things which are going to be points of tensions in society. And the constitutional documents hardly deal with them at all. So in terms of the real issues we're going to face, the constitution is silent. In that sense I'd say it might have been a fairly good constitution for the nineteenth century, but as you move into the twenty-first century we are going to find that it's largely a liability.

Dutch



Als je 't mij vraagt...

Syrt Wolters

„In” de wereld en toch niet
„van” de wereld

Mijn laatste praatje besloot ik met te zeggen, dat we in ons geloof niet meer „uitgedaagd” worden, zelfs niet in de prediking. Ik beloofde dat ik daar misschien later nog eens op terug zou komen. Ik heb er al eens eerder over geschreven, maar het kan geen kwaad, dunkt mij, om nog eens weer de aandacht te vestigen op de prediking in onze kerken.

Wat ik zo hoor van andere kerken, dan is de prediking vaak moralistisch of fundamentalistisch. „Zaligheid” is gereduceerd tot een prettig „begrip” dat je naar de hemel gaat als je sterft. Daarvoor moet men natuurlijk goed oppassen (moralistisch). Of, het leven is gesplitst in twee koninkrijken: het koninkrijk van het licht (Jezus Christus) en het koninkrijk van de duisternis (Satan). Die twee hebben hoegenaamd niets met elkaar te maken. Tot het koninkrijk des lichts behoort je godsdienstig leven en je „goed gedrag”. Alles wat daar buiten ligt, moet je zoveel mogelijk vandaan blijven. Christelijke politiek? Verschrikkelijk man, dat is het terein van de vorst der duisternis! En een Christelijke vakbeweging? Hoe komt men er bij! Allemaal dingen van „de wereld” waar koning Satan regeert. Natuurlijk, je moet leven en daarom moet je wel tot op zekere hoogte meedoen, maar eigenlijk — nee hoor, mij niet gezien!

Zo ver is het in de reformatorische kerken gelukkig nog niet. We zeggen nog te belijden dat alles is onder het gezag en de autoriteit van Koning Jezus. We horen het bijna in elke

preek: heel het leven is godsdienst. Overall, waar God ons ook maar een plaats en taak gegeven heeft, moeten we „getuigen” u in uw klein hoekje en ik in mijn, u in uw politieke partij en ik in de mijne, u in uw vakorganisatie en ik in de mijne, u in de fabriek en ik in mijn winkel.

Ja, we horen het elke zondag „zuiver”, daar niet van. Maar wanneer worden we, ook vanaf de kansel, nu eens uitgedaagd? We schijnen niet meer te durven zeggen waar de antithese ligt! We hebben allemaal zo voor onszelf ons antwoord op de vraag omtrent onze houding in de wereld. De een vindt het een daad van gehoorzaamheid om zijn kinderen naar een Christelijke school te sturen; een ander is „door de geest geleid” en na veel bidden tot de conclusie gekomen dat God hun kinderen naar de openbare school leidt. De vraag is niet meer: waar wordt nog ernst gemaakt met de geboden Gods, maar het wordt totaal subjectief gemaakt en het hangt er maar van af, wat wij voelen wat juist is, wat ons gedrag bepaalt.

Het is voor een predikant natuurlijk niet gemakkelijk om open wonden in het lichaam van Christus te behandelen. Stel je voor dat de predikant ons de consequenties van het koningschap van Christus liet zien, zodat we ons onbehaaglijk zouden gaan voelen met ons lidmaatschap in een vakorganisatie, gebaseerd op Marxistische beginselen of in een politieke partij, die de volkssoevereiniteit aanhangt, geheel in strijd met Romeinen 13. Of dat

de doopbelofte inhoudt dat, „zoveel in ons vermogen is” we onze kinderen onderwijzen en doen onderwijzen naar de Schriften en dat het onthouden van de kinderen van Christelijk onderwijs een daad van ongehoorzaamheid is, ja stel je voor!

Weet u wat er dan gebeurt? De mensen die dat niet willen horen lopen gewoon de kerk uit. En dat kun je toch niet hebben? Daarom: blijf algemeen, zodat iedereen de boodschap kan toepassen op zijn elgen leven, zoals hem of haar dat het beste uitkomt. Intussen staan we de ontwikkeling van een Christelijke geest in de wereld tegen. De vorming daarvan wordt verlamd.

Toen ik dit eens opbracht in een conversatie met een predikant, zei hij hoogst verontwaardigd: Maar ik kan toch van de kansel niet zeggen dat men geen lid kan zijn van een moderne vakbond? Mijn antwoord was: dat hoeft u ook niet te doen, als u maar duidelijk uit laat komen, wat slaafse gehoorzaamheid aan Christus uitmaakt. Laat Gods Woord maar duidelijk spreken, maar preek alstublieft niet op een manier waarmee ik alle kanten mee op kan. Zijn we inderdaad geen slaven van onze Heiland?

Ik werd eens verweten dat ik te oud testamentisch was in mijn houding: Doe dit en doe dat, enz. Zijn we niet in de vrijheid? Mijn antwoord is, dat ik de wet Gods niet zie als een zweep of

een boemerang om ons hardhandig in het gareel te houden, maar veeleer een warme, troostende waarschuwing, dat God, die ons blij en gelukkig gemaakt heeft door ons te verlossen uit het diensthuis der zonde, ook het medicijn geeft om blij en gelukkig te blijven. Daarom geeft hij in zijn genade (niet in zijn toorn), zijn wet, omdat dat de enige leiband is die ons op het pad van geluk kan houden. Die wet gaan we zien als een knellende band, als we andere wegen willen gaan. Het is als met een hond, die men aan een riem heeft. Die trekt en trekt altijd de kant op die dat beest zelf wil gaan. Die riem knelt dan behoorlijk; totdat het dier begint te begrijpen, dat, als hij netjes naast z'n baas blijft lopen, die riem helemaal niet knelt. Integendeel, het dier voelt de riem in het geheel niet. Het voelt zich volkomen „vrij”. Zo zie ik de wet Gods; niet een karwats, maar een dringende uitnodiging om „vrij” te zijn.

Als we zo de wet gaan zien en biddend trachten om gedwee naar de wil van de Heiland te lopen, dan is er een mogelijkheid dat een prachtige Christelijke geest zich gaat ontwikkelen in de wereld. Zolang we nog onze eigen weg van getuigen onder een ander juk, willen gaan, verlammen we de ontwikkeling van die Christelijke geest. Daarom, broeder Witvoet, stop dat applaudiseren. Uw applaudiseren kon wel eens verlamdend werken.

Het stond in de krant

Zij waren vijftig jaar getrouwd
En 't had hun ook nog nooit berouwd.
Op 't feest was moeder zeer bewogen,
Zij had de tranen in haar ogen.
En vroeg toen plotseling zeer naief.
„Zeg kindren heb je ons wel lief?”
't Is stil, er spreekt geen een van allen,
Men kan een speld wel horen vallen.
Een van de kindren gaat nu staan
En streng, gebiedend, spreekt haar aan.
„Ma moet wel erg onkundig wezen;
Hebt u dan niet de krant gelezen?
Daar heeft het duidelijk in gestaan.”

Door Fedde Zandstra op zijn 50-jarig huwelijksfeest



J. Van Harmelen

Joodse Gewoonten

De gebedsmantel

Het blijkt wel uit het Oude Testament dat het Joodse volk een biddend volk was. Een biddend volk eert en verheerlijkt zijn God. Als wij bidden zeggen we vaak: Here zegen ons, maar als een Jood bidt zegt hij: Gezegend zij God! De Jood heeft eerbied voor Gods openbaring. Zij vereren daarom de Thora, de Wet Gods, de vijf boeken van Mozes, de Pentateuch genoemd. Die verering laten ze in hun gebedenboek duidelijk uitkomen. En, als ze nu ook in hun dagelijks leven de geboden van God erg serieus nemen dan was dat ook Gods bedoeling. Hij zelf gaf de voorschriften aan Mozes voor Israël opdat Zijn volk leven zou bij Zijn Woord en Hem alleen zou aanbidden.

Die verering van God en Zijn Wet komt duidelijk uit in de gebedsriemen voor hand en hoofd, in de gebedsmantel die om de schouders geworpen wordt, en in de wetskoker die beves-

tigd is aan de deurpost van hun huizen.

De Hebreeuwse namen zijn voor die gebedsriemen: tefillin, de gebedsmantel; tallit, en de wetskoker: mezuzah (Ik volg voor de schrijfwijze van deze „ornamenten van het gebed” de tekst van Abraham Chill in zijn boek „The Minhagim”, gewoonten en gebruiken van het Jodaisme). Nu wil ik met voorbijgaan van de gebedsriemen en de wetskoker, iets schrijven over de tallit, de gebedsmantel, ook wel gebedsjaal genoemd.

De gebedsmantel vindt zijn oorsprong in een voorschrift dat de Here aan Israël gegeven heeft voor zijn kleding. U leest n.l. b.v. in Deuteronomium 22:12: Gij zult u kwasten maken aan de vier hoeken van het opperkleed waarmee gij u dekt. Deze kwasten, waarin een blauwe draad moet zijn verwerkt worden in Numeri 15 verklaard als een teken van de herinnering

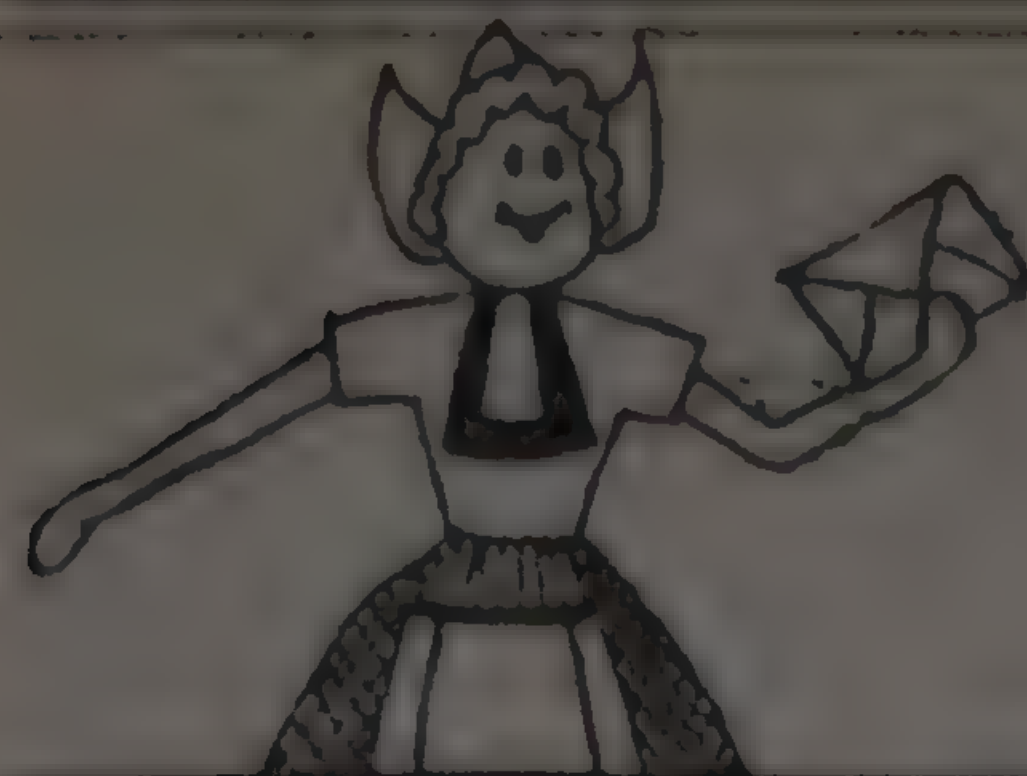
aan Gods geboden. De Here had aan Mozes de opdracht gegeven: Spreek tot de Israëlieten en zeg tot hen, dat zij zich gedenkkwasten maken aan de hoeken van hun kleren, van geslacht tot geslacht, en dat zij in de gedenkkwasten aan de hoeken een blauw-purperen draad verwerken. Dat zal u dan tot een gedenkkwast zijn; als gij daarnaar ziet, dan zult gij al de geboden des Heren gedenken en die volbrengen zonder uw hart of uw ogen te volgen, dat gij u daardoor tot overspel zoudt laten verleiden, opdat gij gedenkt en volbrengt al mijn geboden en heilig zijt voor uw God. Ik ben de Here, uw God, die u uit het land Egypte heb uitgeleid om u tot een God te zijn. Ik ben de Here, uw God.

Uit deze omschrijving moet de conclusie worden getrokken dat in die eerste tijd alle kleren die gedurende de dag gedragen werden kwasten hadden aan de vier hoeken. Telkens werden de Joden herinnerd aan de geboden des Heren, die zij moesten gehoorzamen. Langzamerhand kwam echter het gebruik van twee tallits in zwang. Omdat de grote tallit, die over alle andere kleren gedragen werd de gebedsmantel werd die men droeg wanneer or gebeden werd, droeg men een kleine tallit onder de kleren gedurende de gehele dag. Ook deze kleine tallit had aan de vier hoeken een kwastje van acht draden met vijf knopen en een van de draden was hemelsblauw.

Iedere Jood heeft zijn eigen tallit, en deze tallit is zo verweven met zijn leven, dat de doden in hun gebedskleed worden gehuld, terwijl een van de kwasten er wordt afgescheurd, opdat men geen „kosher” tallit zou begraven.

Elke morgen voor het morgengebed doet een orthodoxe Jood zijn tallit om. Hij zal echter eerst naar de kwastjes, (toondraden) tzitzits genoemd, kijken, want die toondraden symboliseren volgens het Joodse besef al de geboden en verboden des Heren. Als de kwastjes in orde zijn bidt de Jood het volgende gebed: Evenals ik nu gereed ben, mijn lichaam met het kleed der toondraden te omhullen, zo moge mijn ziel met de haar omgevende 248 leden en 365 zenuwen ingehuld worden in het licht der toondraden, dat eveneens 613 bedraagt. En gelijk ik mij dan nu in dit leven met de tallit bedek, moge ik zo ook waardig gekeurd worden het erekleed der Schriftgeleerden en het verheven tallit in het toekomstige leven. Moge door mijn vervulling van het gebod der toondraden mijn leven, mijn geest, mijn ziel en mijn gebed beschermd blijven tegen onheilige invloeden. Moge het tallit, mijn gebedsmantel, zijn vleugels over mijn leven, mijn geest, mijn ziel, mijn gebed uitbreiden en hen beschermen gelijk de arend, die zijn nest bewaakt, over zijn jongen zweeft

Dutch



Uit Nederland

Uit Nederland □ Arbeidstijdverkortung was het voornaamste agendapunt van een congres van het Europese vakverbond, dat in Den Haag werd gehouden. Namens de Nederlandse regering werd het congres toegesproken door de Minister van Sociale Zaken Joop den Uyl. Hij legde er de nadruk op dat de arbeidstijdverkortung noodzakelijk is om de werkloosheid te bestrijden, maar dat de werknemers daarvoor een offer moeten brengen. Bedrijven kunnen het niet betalen. In de landen van de Europese Gemeenschap bedraagt het aantal werklozen nu een kleine elf miljoen. Maandelijks komen er zo'n 180.000 bij. Voor bijna de helft zijn dat jongeren. De Federatie Nederlandse Vakbeweging heeft een voorstel gedaan om nog dit jaar vakbondsaktes te beginnen om de 40-urige werkweek te doorbreken. Ook de FNV vindt dat de werknemers bereid moeten zijn aan de kosten van de arbeidstijdverkortung mee te betalen, bijvoorbeeld door een deel van de prijscompensatie in te ruilen.

□ Nederland zal in het jaar 2000 ruim een half miljoen meer inwoners tellen dan tot nu toe werd aangenomen. Dit

is bekend gemaakt door het Nederlands Interuniversitair Demografisch Instituut, dat de berekeningen heeft gemaakt op basis van gegevens van het centraal bureau voor de statistiek. Verwacht wordt dat in het jaar 2000 Nederland ongeveer 16 miljoen inwoners zal hebben. Dat de nieuwe uitkomst hoger uitvalt dan in 1978 werd geraamd, komt door de komst van meer buitenlanders dan was voorzien en door minder sterfte.

Het aantal personen van boven de 65 jaar zal bij de eeuwwisseling zijn gestegen van 1.6 miljoen in 1980 tot ruim 2 miljoen, hetgeen dan overeenkomt met 13 en een half procent van de bevolking. Het aantal jongeren dat is tot 19 jaar, zal dan echter gedaald zijn tot 3 komma 8 miljoen, terwijl deze groep thans 4 komma 4 miljoen mensen telt.

De gemiddelde levensduur zal tegen het einde van de eeuw ook langer worden: voor mannen van 72 jaar nu, tot 73 en een half, voor vrouwen van 78 en een half nu, tot 79 en een half. Over de wijze waarop Nederland denkt de sociale en zeker ook de financiële consequenties van deze vergrijzing te kunnen verwerken, zijn nog geen mededelingen gedaan.

□ Prins Bernhard heeft in het Gelderse Wilp een denkplaat onthuld ter nage-

dachtenis aan de 48th Highlands of Canada, een regiment dat een belangrijke rol speelde bij de bevrijding van Wilp op 12 april 1945. Daarbij sneuvelde luitenant kolonel Don Mackenzie, naar wie nu ook een straat in Wilp is genoemd. Zijn broer onthulde het bordje.

□ De PTT in Leeuwarden heeft de eerste illegale Friese postzegels op poststukken gevonden. Een brief is per ongeluk door de stempel-machine gegaan en wordt dus bezorgd. De andere stukken zullen aan de afzenders worden geretourneerd. Nog onbekende Friese nationalist hebben voor 45 gulden 1 Friese postzegels laten drukken van 65 cent, naar in een verklaring werd gezegd door Den Haag, om de Friese economie te steunen. De vervaardigers hopen met hun eigenlijk waardeloze-zegels 4 ton binnen te krijgen.

Hemelvaartsdag

Als U ons niet gered had uit banden van de dood, niet in het licht gezet had uit duisternis en nood,

als U ons niet gezocht had waar zouden wij dan zijn, als U ons niet gekocht had, in welke angst en pijn?

Wij zouden doelloos zwerven, er zou geen thuiskomst zijn. Wij zouden nooit iets erven. Wij zouden slaven zijn.

Maar ... U hebt ons gevonden, U, Heer Immanuel, vanwege onze zonden ging U tot in de hel.

U hebt ons zo bevoordeeld, ons naar God toegehaald, Die ons niet meer veroordeelt, U hebt de schuld betaald.

Nu bent U opgevaren, nu zit U aan Gods hand, omringd door eng'lscharen, daar, in uw heerlijk land.

En wij, in u geborgen, wij wachten op U, Heer, wij wachten op de morgen en op Uw wederkeer.

J. v. Veen-Nusmeijer
De Wekker

Persoverzicht

• In Ottawa brandden de lampen de hele nacht door. Er was nachtwerk in de Kamer. In een debat dat het klokje rond ging werd de regering heftig onder vuur genomen door de oppositie-partijen. Het onderwerp van de zeer geanimeerde discussie was het falen van de zogenaamde megaprojekten, hetgeen ik maar vrijelijk vertaal met kolossale klussen. De ontginning van de teerzandvelden en de bouwrij van de Alaska pijpleiding werd voor tenminste twee jaar uitgesteld. Er zat voor de particuliere bedrijven niet genoeg muziek meer in door de toenemende inflatie en de tendenz naar lagere olieprijsen. Die belde gigantiese ondernemingen liggen absoluut op apegapen, hetgeen een ontzettende atrop is voor ons hele land. De oppositie legde de hele verantwoordelijkheid voor die mislukking op de regering, en zowel onze rooswater socialist als Jopie elsten de aftreding van een hele serie ministers. MacEachen bleef er, zoals zijn gewoonte is, nogal kalm onder en verwees de hele zaak naar de particuliere sektor van het bedrijfsleven. Ik maak me sterk, dat als de regering wat meer vaart gezet had in onderhandelingen met de betrokken maatschappijen en wat vlugger tot een prijzenstelsel was gekomen de zaken er nu anders voor zouden staan.

• Er waren nog veel meer economische onheilsberichten maar ik wil u dat voor deze keer besparen. Een mens kan per slot van rekening maar een zekere hoeveelheid slecht nieuws verwerken.

• Hier in Ontario hebben 34.000 van het onderwijzend personeel zich nog al fel verzet tegen eventuele opname van de scheppingsopenbaring in het onderwijsprogramma, zodat we tenminste weten waar we met het openbare onderwijs aan toe zijn. De openbaring heeft geen plaats in de openbare school.

• De wereld nam met gespannen aandacht de ontwikkelingen rondom de Falkland eilanden waar. Zoals ik voorspelde in eerdere persoverzichten ging er bloed vloeien. Brezhnev, de grijze kameraad wist niet veel beter te doen dan een eenzijdige veroordeling van Engeland, maar er wordt ook toenemende druk uitgeoefend op de vrouw-in-het-ambt door Engeland's oppositie partijen, en ook door de landen van de Europese Economische Gemeenschap. De vraag die uit beklemden harten oprijst is: „Moet dat nu zo? Is er dan geen andere weg?” Van vele zijden wordt de mening geopperd dat onderhandelingen nog wel binnen het raam van de mogelijkheden zou liggen. En het is per slot een kwestie van nationale trots, die eilanden zouden zelfs tegen gereduceerde prijzen weinig aftrek vinden op de vlooiemarkt in Amsterdam. We moeten samen maar vurig bidden dat die ellende van de wereld verwijderd mag worden.

• De redakteur van de Banner schreef deze week weer eens heel raak over de toenemende anti-Amerikaanse gezindheid in de wereld. Zonder zijn ogen te sluiten voor de vaak zonderlinge Amerikaanse buitenlandse politiek, merkte Ds. Kuyvenhoven even fijntjes op dat er miljoenen graag achter het ijzeren gordijn vandaan zouden willen en dat men in Amerika met een tegenovergesteld probleem te kampen heeft: miljoenen willen er binnen komen. De ontwikkelingen in Polen tonen weer eens even zonneklaar wat je zoal in het proletarische paradijs kunt verwachten. Waterkanonnen, politiek-knuppels, beperking van bewegingsvrijheid en zeer zeker geen vrijheid van de pers, om over armoede en gebrek maar niet te spreken. Ik sprak met zo'n vurige Marxist in Holland, maar zo gaf hij toe: als het puntje bij 't paaltje zou komen zou hij toch maar liever niet in het kommunistische paradijs willen wonen.

• Een stelletje gevangenen in de bak in Nevada hadden een heel bijzonder tijdverdrijf, ze hadden namelijk een complete helicopter in elkaar geknutseld. Op het laatste nippertje werd hun hobbie bekend en de eerste vlucht zal wel uitgesteld moeten worden. Pech gehad, zullen ze wel gezegd hebben.

• En een kort zakenbericht, dat boekdelen spreekt over konkurentie, vertelde dat Loblaw probeerde om aandelen in Dominion te kopen. Het leven wordt toch wel ingewikkeld op die manier. Wie weet nog waar hij aan toe is als dat zo doorgaat. Tante Katrien verkondigde stevast dat: „of je nou door de hond of de kat gebeten wordt, ze trekken er zich geen van tweeën een fluit van aan.” Dat was wel niet de preciese weergave of taalkundig juiste weergave van een meer of minder gebruikelijk spreekwoord maar er zat toch wel wat in!



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BIRTHS

DE FEYTER: John and Teresa (nee Struikema), praise and thank God for their second child, CARLENE JENNA, born April 19, 1982. Sister for Peter, and 6th grandchild for Mr. and Mrs. K. Struikema, Ancaster, 4th grandchild for Mr. and Mrs. P. De Feyter, Axel, Holland. 17th great-grandchild for Mr. and Mrs. O. Struikema, Holland; 19th great-grandchild for Mr. and Mrs. J.H. Prenger, Brantford, Ont. Grimsby, Ont.

HAANSTRA: With joy and thankfulness to God, the giver and creator of life, we, John and Debbie, are happy to announce the birth of our fifth child, a healthy baby boy, STEVEN GERRIT, born on Monday, May 3, 1982. A welcomed little brother for Marsha, Ronnie, Daryl, and Adrian. Steven is the seventh grandchild for Mr. and Mrs. William Van Herk, Caistor Centre, and nineteenth grandchild for Mr. and Mrs. Harvey Haanstra, York.

R.R.#1, Caistor Centre, ON L0R 1E0

HOGETERP: "Children are a gift from the Lord" (Psalm 127:3). Praise the Lord for his wondrous gift to us! With joy and thanks to God, Pete and Gretha (nee Ouwendyk) welcome to our family, with love, MICHAEL PETER GERRIT, 8 lbs. 11 oz., born on Monday, March 15, 1982. A brother for Jennifer and Katherine; 13th grandchild for Mrs. Susan Hogeterp (late Gerrit Hogeterp), Jarvis, Ont.; 10th grandchild for Mrs. Akke Ouwendyk (late Gysbert Ouwendyk), Simcoe, Ont. (Welland Meat Packers), 310 Riverside Dr., Welland, ON L3C 5E5

RECKMAN: We just received an answered prayer "Special delivery", "Handle with care".

Stamped with the image of God above,
Made in His likeness, sent in His love.

God, the creator of life, again blessed us with a healthy child. We joyfully announce the arrival of our son, SCOTT WILLIAM. He was born on Sunday, April 4, 1982. Scott is the 25th grandchild to Mrs. A. Schouten and the 13th grandchild to Mr. and Mrs. J.A. Reckman Sr., all of Sarnia. The proud parents are: Marg and Bill Reckman; a brother to Margi.

1144 Carr St., Sarnia, ON N7S 2Z8

SNOEK: John and Wilma thank our heavenly Father for the gift of our second child, a son, born on Good Friday, April 9, 1982. MATTHEW JAMES, a little brother for David, is the seventh grandchild for Mr. and Mrs. R.V. Haan of Port Perry, the eighth grandchild for Mr. and Mrs. Hans Snoek of Orono and another great-grandchild for Mrs. B. Kruys Vander Loon and Mrs. A. Snoek, both of The Netherlands. P.O. Hampton, ON L0B 1J0

To ensure that your ad is printed in the issue you desire, be sure to get it to us in good time.

BIRTHS

SCHOON: With joy and thankfulness to God, Spike and Marina announce the birth of their daughter, KIMBERLEY NELL, born April 27, 1982, weighing 7 lbs. 15 oz. Happy grandparents are Mrs. Nell VanRy of Edmonton and Mr. and Mrs. B. Schoon of Cobourg. 12245 - 134 St., Edmonton, AB T5L 1T8

VAN BERKEL: God is so good, he has blessed us with the arrival of another healthy son, JAMES ANTHONY, born on May 5, 1982. Proud parents are John and Angie. A brother for Jonathan and Randy. 11th grandchild for Mr. and Mrs. J. Van Berkel of Burlington, Ont. and 3rd grandson for Mr. and Mrs. P. Vandermeer of Niagara-on-the-Lake, Ont.
Box 403, Virgil, ON L0S 1T0

MARRIAGES

DOORNENBAL-MIJWAART: Mr. and Mrs. Gerry Doornenbal of Lacombe, Alta., and Mr. and Mrs. Marten Mijwaart of Belleville, Ont., are happy to announce the engagement of their children, LINDA and MARTIN. The wedding ceremony will take place, the Lord willing, on July 2, 1982, at 3 p.m. in the Bethel Chr. Ref. Church of Lacombe, Alta. Rev. E. Gritter officiating.
Future address: 300 Greenwich Lane, Ft. McMurray, AB T9H 3Z3

KUYVENHOVEN-HOFLAND: Rev. and Mrs. Andrew and Ena Kuyvenhoven are happy to announce the wedding of their daughter, MARGARET ANN to FRANK, son of Mr. and Mrs. John G. Hofland of Mississauga, Ont. The ceremony is scheduled for Saturday, May 29, 1982 at 11:00 a.m. in the Clarkson Chr. Ref. Church, Mississauga, Ont. The Rev. Peter W. DeBruyne officiating.

NONNEKES-BERGHOF: Rev. and Mrs. Gerard Nonnekkes of Emo, Ont., are pleased to announce the forthcoming marriage of their daughter, HELEN ANN to MICHAEL DAVID, son of Mr. and Mrs. Gerard Berghoef of Grand Rapids, Mich. The ceremony will take place, the Lord willing, on May 25, 1982, at 4 p.m. at the Vandenberg farm in Allendale, Mich. The father of the bride and Rev. Marvin VanderVliet officiating.
Future address: 1120 Thomas S.S., Grand Rapids, MI 49507

OTTEN-PIERSMA: Mr. and Mrs. Stoffer Otten of Dunnville, Ont., are pleased to announce the forthcoming marriage of their daughter, MARY to HARRY RICHARD, son of Mr. and Mrs. Dirk Piersma of Wainfleet, Ont. The ceremony will take place, the Lord willing, on May 29, 1982, in the Free Chr. Ref. Church of Vineland, Ont. The Rev. C.A. Schouls officiating.
Future address: R.R.#1, Vineland Station, ON L0R 2E0

SUK-ROUKEMA: Rev. and Mrs. Wm. Suk and Dr. and Mrs. J. Roukema, are happy to announce the forthcoming marriage of their children, JANET CAROLYN and HENRY WILLIAM. We thank our covenant Lord for having brought them together. The wedding ceremony will take place, the Lord willing, on Friday, May 28, 1982, at 7 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. Wm. Suk officiating.
Future address: 419 Katheline Ave., London, ON N5W 4Y8

TERPSTRA-BOT: Mr. and Mrs. E. Terpstra of Mt. Brydges, are pleased to announce the forthcoming marriage of their daughter, ANNETTA to BRIAN, son of Mr. and Mrs. B. Bot of Wyoming. The ceremony will take place, D.V., on Saturday, May 29, 1982, at 3:00 p.m. in the East Chr. Ref. Church of Strathroy. Rev. J. Tangelder officiating.
Future address: R.R.#2, Brownsville, Ont.

MARRIAGES

TOERING-DESCHIFFART: Mr. and Mrs. S. Toering of Montreal, Que., and Mr. and Mrs. S. Deschiffart of Brockville, Ont., are pleased to announce the marriage of their children, HELEN and CHARLEY. The ceremony will take place on Saturday, May 22, 1982, at 2 o'clock in the First Chr. Ref. Church of Greater Montreal, Que. Rev. Koolstra officiating.
Future address: 15G Banner Rd., Nepean, ON K2H 8T3

VAN BOVEN-BOUWERS: Mr. and Mrs. Henry Van Boven of Duncan, BC, are happy to announce the forthcoming marriage of their daughter, HILDA JUDY to CLARENCE LOUIS, son of Mr. and Mrs. Fred Bouwers of Coaldale, Alta. God willing, the ceremony will take place on Saturday, June 19, 1982, at 2:00 p.m. Rev. De Pater officiating.
Future address: Box 372, Picture Butte, Alta.

ANNIVERSARIES

1932 1982
Friesland Emo, Ont.
May 19

With joy and thanksgiving, we are happy to announce, D.V., the 50th Wedding Anniversary of our parents and grandparents,

JOHANNES and SJIEUWKE BOSMA
(nee de Jong)

It is our prayer that God will continue to bless them and keep them in his loving care in years to come.

With love from their children and grandchildren:

Margaret & Fred Moolbroek; Maynard, John, Cindy, Marilyn, Sandra — Winnipeg, Man.

Sharon & Dick Van Beek; Susan & Pete Peters, Peter — Richmond, BC

Klaas & Gerda Bosma; John, Ken, Murray — Richmond, BC
Sadie & Wilbert Roersma; Jerry, Mary, John — Edmonton, Alta.
Pete & Darlene Bosma; Nancy, Jamey, Karen, Wendy — Emo, Ont.

Teen & Albert Vanderploeg; Cheryl, Jim, Don, Marilyn — Dutton, Ont.

Robert & Janice Bosma; Brian, Kevin — Burnaby, BC
Liz & John Visser; Roy, Neil — Surrey, BC

Louis Bosma — Emo, Ont.
Jerry & Joyce Bosma; Amanda — Emo, Ont.

Home address: Stratton, ON P0W 1N0

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We are grateful to the Lord, to celebrate with our parents, grandparents and great-grandparents,

SIMON and IDA DYK

their 55th Wedding Anniversary, May 25, 1982.
Psalm 136:1.

Frances Dekker — Cambridge, Ont.
Corry & Bert Haverkamp — Cambridge, Ont.

Dick & Ekka Dyk — Cambridge, Ont.

Theresa & Art Morbrook — Brantford, Ont.

with 14 grandchildren and 13 great-grandchildren.

Open house will be held on Monday, May 24, 1982, D.V., from 2:30 p.m. to 4:30 p.m. in the Maranatha Chr. Ref. Church, 215 South St., Corner Elgin and South Sts., Cambridge, Ont.

Best wishes only, please.
Home address: 18 Huron St., Cambridge, ON N1S 1C3

May the Lord bless and keep
Jurjen and Sytske Hogeveen
as they celebrate their
60th Wedding Anniversary!

ANNIVERSARIES

1957 1982
May 31

We are happy to announce the 25th Wedding Anniversary of our parents,

REV. GUY and HANNY CORVERS
(nee Van Rooyen)

Wedding Text: Psalm 23.
May God continue blessing them in the years to come.

With love and congratulations from their children:

Jim & Connie Krieger; Jeffery Adrian & Kathy Corvers
Leonard & Teresa Corvers
Henry Corvers
Home address: 6500 Maple Rd., Richmond, BC

Blye, Fr. Ridgeway, Ont.
1942 1982

May 21

With joy and thankfulness to the Lord for his many blessings, we are happy to celebrate with our parents, and grandparents,

ANNE and JANTJE BEINTEMA
(nee Vander Heide)

their 40th Wedding Anniversary. Together with them we thank the Lord for blessings in their 40 years together and pray for his continued guidance and care in the years to come.

With love and congratulations from your children and grandchildren: Frances & Peter Voogt; Julie, Lisa — Niagara-on-the-Lake

John & Alice Beintema; Jacqueline, Brenda, Angela — Fort Erie
Janet & Richard Meloen; Adam — Niagara Falls

Home address: 275 Burleigh Rd., Box #4, Ridgeway, ON L0S 1N0

1957 1982
May 24

"In all your ways acknowledge him and he will make straight your paths" (Prov. 3:6).

With thankfulness to the Lord for the 25 years he has given our parents together, we would like to share with you our happiness on their Wedding Anniversary.

JOHN and JO-ANN HAAGSMA
(nee Terpstra)

May the Lord bless you with many more years of love, health and happiness.

Love: Anita, Allan
Michael & Cathy
Home address: 2005 River Rd., London, ON N6A 4C3

1942 1982
May 12

JAN and JOHANNA KLOOSTERHUIS
(nee Wagenaar)

With God's love, care and faithfulness in the past, we are happy to celebrate with dad and mom their 40th Wedding Anniversary. That God will richly bless them in the years to come is the sincere wish of their children and grandchildren: John & Jean Kloosterhuis; Robert, Darrell, Sandra, Brenda
Fred & Lucy Kloosterhuis; Lisa, Chris
Henry & Sylvia Kloosterhuis
Home address: R.R.#8, Thunder Bay, ON P7C 5N5

ANNIVERSARIES

Oosterwolde Hamilton
1932 1982

May 20

With joy and thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents,

HARRY and TINA MULDER
(nee Waslander)

We pray that God will bless and keep them for many more years for us and for each other.

Their thankful children, grandchildren and great-grandchild.

Open house at Mt. Hamilton Chr. Ref. Church on Saturday, May 22, 1982, from 2-4 p.m.

Home address: 1441 Upper Wellington St., Hamilton, ON L9A 3B8

1932 1982
May 31

With thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

MR. and MRS. ALBERT POORT
(nee Mossel)

May God continue to bless them in the years to come.

Congratulations and best wishes from:

Raymond & Marian Poort; Fred, Heidi, Simone — Wyoming, Ont.
Richard & Marlene Poort; Dennis, Lisa, Brian — Wyoming, Ont.

Open house will be held in their honour on Friday, May 28, 1982, from 7-9 p.m. at the Wyoming Chr. Ref. Church, 531 Superior St.

Best wishes only.
Home address: 581 Superior St., Wyoming, ON N0N 1T0

Oostermeer (Fr.) Jarvis, Ont.
1922 1982

May 20

Geloofd zij God met diepst ontzag; Hij overlaadt ons dag aan dag met Zijne gunstbewijzen

With praise to God and great joy, we announce the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,

JURJEN and SYTSKE HOGEVEEN
(nee Zandbergen)

May the Lord continue to bless them and keep them in his care.

Congratulations heit en mem, pake en beppe. With love from all of us: Andy & Pat Hogeveen — Jarvis, Ont.

Grace & Ron Koornstra — Brantford, Ont.

Ann & Melvin Werkman — Brantford, Ont.

Peter & Tilly Hogeveen — Brantford, Ont.

Sietske & Homme Wolthuisen — Sneek, Fr.

Andy & Dinie Hogeveen — Waterford, Ont.

Frances & Ted Douwes — Waterford, Ont.

Chuck & Alice Hogeveen — Caistor Centre, Ont.

Shirley & Ibe Bergsma — Waterford, Ont.

Sylvia & Ted Visser — Jarvis, Ont.

Toby & Sally Hogeveen — Palermo, Ont.

50 grandchildren and 25 great-grandchildren.

Open house in the fellowship hall of the Chr. Ref. Church of Jarvis, Ont., on May 22, from 1-4 p.m.

Best wishes only, please.
Home address: R.R.#4, Simcoe, Ont.



Jurjen and Sytske Hogeveen (nee Zandbergen) of Jarvis, Ontario, will celebrate their 60th Wedding Anniversary on May 20, 1982.

Classified Advertising

ANNIVERSARIES

Hemmen Meadow Bank
1947 1982

May 6

In a spirit of joy and thankfulness to our God, we wish to announce the 35th Wedding Anniversary of our parents,

ANCO and ANNA HAMMING
(nee Bakker)

We pray that the Lord will bless them and keep them in his constant care for many more years to come. Congratulations Mom and Dad from your children and grandchildren: Kees & Ena Hamming; Gregory, Rosita, Nathaniel, Nicholas — Prince George, BC

Bram & Willy Hamming; Daniel, Martha — Long Creek, PEI
Anne Hamming — Edmonton, Alta.
Corrie & Fred Leenstra — Lacombe, Alta.

Gerald & Jill Hamming; Timothy, Leah — Meadow Bank, PEI
Trudy Hamming — Charlottetown, PEI

Home address: Meadow Bank, Cornwall, R.R.#2, PEI

1957 May 25 1982

"But as for me and my house, we will serve the Lord (Joshua 24:15). With joy and thankfulness, we are proud to announce the 25th Wedding Anniversary of our parents,

EELKE and TRUUS
KLOOSTERMAN
(nee de Groot)

With love from children:
David & Mary Kloosterman — Toronto
Ed & Alma (engaged) Calvin

Home address: R.R.#2, Keene, ON
K0L 2G0

JOHN and MARGARET
KLOOSTERMAN
(nee de Groot)

With love from children:
Harold — Calgary
Richard
Arthur
Jennifer
Home address: R.R.#11, Peterborough, Ont.
We hope the Lord will continue to bless them for many more years.

1942 May 20 1982

With joy and thanksgiving, it is our pleasure to announce the 40th Wedding Anniversary of our parents,

SIMON and TILLY RUNIA
(nee deGroot)

It is our prayer that God will continue to give them many more years of happiness together. With love and congratulations from your children and grandchildren: Peter & Shirley Haslam and Michelle — Mississauga, Ont.

Peter & Wilma Runia; Michael, Kevin, Jennifer — Ottawa, Ont.
Jane Runia — Mississauga, Ont.
Wayne & Joanne Harris — Stouffville, Ont.

John Runia — Toronto, Ont.
Home address: 1379 Christina Court, Burlington, ON L7P 2V8

1957 May 17 1982

"Rejoice in the Lord always; again I will say, rejoice" (Philippians 4:4). With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

SIMON and CHRISTINA
SCHOTSMAN

May the Lord bless them in the years to come. With love and congratulations from their children:

Rick & Shirley — Hamilton
Chris — at home
 Sylvia — at home
Eric — at home

Open house will be held at their residence on Saturday, May 22, 1982, from 2:00 - 5:00 p.m.
Home address: 498 Glanaster Rd., R.R.#1, Mount Hope, Ont.

ANNIVERSARIES

Anjum Clinton
1937 1982

May 27

We are thankful to the Lord, that we may share and celebrate with our parents and grandparents,

BARTELD and JELTJE GEERTJE
POSTMA
(nee Hamstra)

We pray that God may continue to bless and keep them in the years to come.

"Commit your way to the Lord; trust in him and he will act" (Psalm 37:5).

With love from:

Bob & Ann Walters — Mount Forest
Jerry & Winnie Hoytema — Burlington

Cor & Grace Greydanus — Wyoming

Harry & Marilyn Sjaarda — Wingham

Jerry & Minnie Buruma — London
Case & Alita Postma — Clinton
Norm & Teena Neilands — London

and from all 26 grandchildren.
Open house on Friday, May 28, 1982, from 2:30 - 4:30 p.m. in the Clinton Chr. Ref. Church.

Best wishes only.
Home address: R.R.#4, Clinton, Ont.

1932 May 19 1982

We, as children and grandchildren have seen the loving faithfulness of our God throughout the 50 years of our parents' married life. We thank him for his care for,

GERARD and ANNACHIEN
VANDEZANDE
(nee Westerman)

We are thankful to those friends who provided the needed community to make their lives a public witness for the Lord.

Open house for well-wishers is May 19, 1982, 7:30 - 9:30 p.m. in the Emmanuel Ref. Church, Clark St., Woodstock, Ont.

Home address: 39 Norwich Ave., Woodstock, Ont.

On May 19, 1982, we hope to celebrate 40 years of wedded love with our parents and grandparents,

ENGBERT and ROELIE
TENYENHUIS

With them, we are happy in the Lord. (Philip. 4).

Their children and grandchildren.
Home address: 281 Main St., Kentville, NS B4N 1K3

ANNIVERSARIES

Andyk Chatham
1932 1982

On June 2, the Lord willing, we hope to celebrate with our parents and grandparents,

WILLIAM and WILMA SLUYS
(nee Kwantes)

their 50th Wedding Anniversary.

"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5).

Their grateful children and grandchildren:

Bill & Hetty Sluys; Bill, Jeff, Angela, Jennifer, Tanya, Monica — Chatham

Harry & Linda Sluys; Bonnie, Debbie, Bill, Bob, Charlene, Stacey, Joshua — Chatham

Kees & Lena Schenk; Sandy, Susan, Michelle — Chatham
John & Mary Vanderleeuw; Stan & Joan, Bill, Wendy, Marlene — Wingham

Ted & Lena Sluys; Kathy, Doug, Ken, Dennis — Dundas

Matt & Ruth Anne Sluys; Terry, Tracey, Donna Jo, Timothy — Stayner

Boots & Alice Vanderlaan; Lorena, Nathan, Helena — Wallaceburg

Open house Friday, June 4, 1982, from 7 - 9 p.m. in First Chr. Ref. Church fellowship hall, Tweedsmuir Ave., Chatham, Ont.

Best wishes only, please.
Home address: 6 Diana St., Chatham, Ont.

1957 May 10 1982

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

FRED and TINA STAD
(nee Klooster)

We pray that God may continue to bless them and keep them for many more happy years together. With love from:

Theo
Clarence
Tina

There will be an open house on May 15, 1982, from 2 - 5 p.m. at their home.

Home address: 1162 Winnipeg St., 1st Ave. North, Smithers, BC; mailing address: Box 954, Smithers, BC V0J 2N0

ANNIVERSARIES

Velsen Newmarket
1932 1982

May 26

With joy and thankfulness to the Lord, we are happy to celebrate with our parents, grand- and great-grandparents,

GEORGE and GERTRUDE
TJOELKER
(nee Pel)

their 50th Wedding Anniversary.

We hope that they may be with us for many years to come.

Hank & Margaret Tjoelker — Newmarket

Simon & Linda Bootsma — Aurora
John & Henny Tjoelker — Mississauga

Frank & Frieda Engelage — Grimsby

Hank & Alice Keen — Georgetown

Mike & Faye Tjoelker — Guelph

Richard & Tessa Tjoelker — Carleton Place

Paul & Trudy VanOosten — Vancouver

24 grandchildren and 1 great-grandchild.

A reception will be held in Bethel Chr. Ref. Church, Davis Dr., Newmarket, Saturday, May 29, 1982, from 2:30 - 4:30 p.m.

Home address: 359 Simcoe St., Newmarket, ON L3Y 2M2

1942 May 27 1982

On May 27, 1982, the Lord willing, we hope to celebrate with our parents and grandparents,

GURBE and JITSKE VAN BRUG
(nee vanderHeide)

their 40th Wedding Anniversary. We praise God with them for his loving care all these years of their lives.

May God grant them many more years together.

Carl & Jane Brouwer; Gerald & Sandy Dixon, Sharon — Stoney Creek, Ont.

Cor & Lisa van Brug; Paul, Jennifer — New Jersey, USA

Ted & Lucy Heida; Rick, Craig, James, Derek — Hamilton, Ont.

Phyllis Silke & Bob Sutton; Jeff — Hamilton, Ont.

Ann van Brug & Roger Bartlett — Hamilton, Ont.

John & Irene van Brug; Alie — Hamilton, Ont.

Ely van Brug & Ron Davidson — Hamilton, Ont.

Personal congratulations are welcome at an open house on Thursday, May 27, 1982, from 3:00 p.m. - 6:00 p.m. at their home.

Home address: P.O. Box #122, 3140 Hwy. 56, Binbrook, ON L0R 1C0; phone: 692-5015

Veendam Brampton
1932 1982

With the words of Isaiah 33:6b:

"The fear of the Lord is his treasure"

"De vreeze des Heren zal zijn schat zijn"

the Rev. N. Postema, 50 years ago on May 31, 1982, solemnized the wedding of,

WILLEM (BILL)

and

JOHANNA (JO)
WILDEBOER

We the children, grandchildren and great-grandchildren, praise the Lord for he has blessed them in these years, in joy and gladness, in sorrow and pain, in health and sickness.

We will be celebrating this occasion with an open house on May 31, 1982, from 7 p.m. - 9 p.m. in the fellowship hall of Trinity Tower, 7900 McLaughlin Rd. S., Brampton, Ont.

With love and congratulations:

Janny & Bernie Bonvanie
Rachel & Gerard Wildeboer
Joanne & Joe Colyn; Justin
Bill, Gerard and Barry Bonvanie
Timothy, Renee Wildeboer

Best wishes only.

Home address: 7900 McLaughlin Rd. S., Apt. #208, Brampton, Ont.; phone: 457-6719

ANNIVERSARIES

1937 May 14 1982

With praise and thanks to God, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

WIETZE and LAMKJE
VANDER HEIDE
(nee Koops)

We thank God for keeping them in his care, and we pray mom and dad, pake and beppe, that he will continue to bless you.

With love and congratulations from:

Helen & Ray — Vauxhall, Alta.

Pat & Hank — Belleville, Ont.

Richard & Lorna — Lethbridge, Alta.

Trudy & Art — Brooks, Alta.

and all the grandchildren

Home address: Box #242, Turin, Alta.

1952 May 6 1982

With thankfulness to God, we celebrated with our parents and grandparents,

JAKE and DORA VAN LEUR

their 30th Wedding Anniversary.

May God bless them for many more years together and for us, their family.

With love from your children and grandchildren:

Rita & John Beimers; Jamie, Scott, Christopher — Nepean

Bill & Wendi VanLeur — Almonte

Dorethy Brown; Robbie, Kevin — Nepean

Rick VanLeur — Nepean

Home address: 3 Howden Ave., Nepean, ON K2G 3H3

1937 May 24 1982

HAIJO (HARRY)

and

GRIETJE (MARGARET)
WIEBENGA
(nee Yntema)

With joy and thanksgiving to God, we wish to congratulate our parents and grandparents on the occasion of their 45th Wedding Anniversary on May 24, 1982, D.V. We wish them the Lord's blessings on this day and we pray that he will continue to bless them and keep them in his care in the years ahead.

With love from all of us:

Harry & Grace Wiebenga; Valerie, Brian, Cindy, Wendy — Langley, BC

Peter & Ineke Wiebenga; Karina, Ian, David — Delta, BC

John & Angie Wiebenga; Elaine, Micheal, Debbie — Terrace, BC

Margaret & John Vanderwal; Corrina, Jenny, Marie, Daniel — Terrace, BC

Sandra & Bill van Dop; Trevor, Scott, Steven, Linda — Ladner, BC

Home address: 33133 Bourquin Cr., W21, Abbotsford, BC

OBITUARIES

Ruim een half jaar na het overlijden van zijn vrouw nam de Here op 13 april 1982 onze geliefde broer en zwager,

WILLEM HUBERTS

tot Zich in Zijn heerlijkheid, op de leeftijd van bijna 81 jaar.

Sterke de Here zijn kinderen.

J. Huberts en A. Heidbuurt, Strathroy, ON

Drayton, ON, April, 1982.

The Directors of Hamilton District Christian Senior Citizens Home Incorporated hereby extend their deepest sympathy to Mrs. Tina Van Kooten and her children in the sudden passing of their beloved husband and father,

CORNELIUS VAN KOOTEN

His dedication as Director and Secretary of our Board, in establishing and maintaining our Maranatha Senior Citizens Home in Burlington, Ont., will be long remembered

J. Heeringa
A.J. Hardyk
J. Huisman

J. Van der Woerd

Happy Anniversary Mom and Dad,

Grandma and Grandpa,

with love,

MARTIN

INEKE

TONY 1944-1955

VICKY

JOE & DIAN
WAGENAAR

SHANE
TERESA
RACHEL

JOHN & ROELY
DEVRIES

JOHANNA
CHARLENE
WANITA
JANINE

PRAISE HIM FOR HIS MIGHTY ACTS,
PRAISE HIM ACCORDING TO HIS
EXCELLENT GREATNESS psalm 150:2

MARTIN FENNY

SLAGER

May 27 1942 - 1982

OPEN HOUSE

May 28/82 from 3 p.m. to 10 p.m.

AT THE OLD TOWN HALL IN ANCASTER
ON WILSON ST. (HWY. 2.) HOME ADDRESS,
45 ST. MARGARETS RD, ANCASTER L9Q 2K8

Classified Advertising

OBITUARIES

Nykerk Kingston Toronto
John 17:24.

On April 30, 1982, the Lord took unto himself our dear wife, mother, and grandmother,

HILDEGARD THEKLA ANTONIA BROUWER

at the age of almost 76 years. Beloved wife of Gerrit Brouwer for 52 years.

Dear mother and grandmother of Karl & Nan VanderVeen, Lani — Woodbridge, Ont.

Bert Brouwer — Vancouver, BC
John & Willemien Overweg; Hilda, Anna, Teresa, Sharon — Scarborough, Ont.

Henk & Theresa Van de Kamp; Douglas, Daphne, Dawn — Willowdale, Ont.

Hans & Jane Verbeek; Gerrit, Tom, Willem, Ivo, Hilda, Berta, Jane — Timmins, Ont.

John Brouwer — Trenton, Ont.
Stuart Brouwer — Kingston, Ont.

The funeral service was held on May 3, 1982, at Ogden's funeral chapel, Agincourt, Ont. Rev. J. Vos officiated. Internment at Glendale Memorial Gardens, Toronto.

Home address: 7900 McLaughlin Rd., Apt. #2311, Brampton, ON L6V 3N2

On April 15, 1982, our heavenly Father called unto himself our dear grandson, nephew and cousin,

JASON MARK HEIDBUURT
at the age of two years and nine months.

Dear son of Allan and Joanne Heidbuurt, R.R.#1, Waterdown, Ont.

We pray that our merciful Father will comfort and give strength to his parents, his brothers and sister.

Sadly missed and always remembered by:

Grandpa & Grandma Heidbuurt — Strathroy, Ont.

Uncle Jerry & Aunt Lucy; Arlene, Debbie, Lori — R.R.#2, Drayton, Ont.

Uncle Ben & Aunt Elsie; Arthur, Judy, Sylvia, Barbara, Dorothy, Alexander, Tammy — R.R.#2, Mt. Elgin, Ont.

Uncle Lubbert & Aunt Anne; Ruth, Michael — Regina, Sask.

Uncle Herman & Aunt Ena — Mt. Brydges, Ont.

"Jesus said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven'" (Matth. 19:14).

Na een ernstige ziekte heeft de Here op 29 april tot Zich genomen ons medelid,

MR. R. POSTMA

"Want wij weten dat, indien de aardse tent waarin wij wonen wordt afgebroken, wij een gebouw van God hebben in de hemel." Moge de Here zijn kinderen troosten en sterken in de bede van de leden van de Golden Age Club, Chatham, Ont.

Vanuit Holland ontvingen wij het bericht dat God tot Zich genomen heeft onze zorgzame moeder,

AALTJE RUSTICUS
(geb. Gerritsen)

in de gezegende ouderdom van 83 jaar. Geliefde echtgenote van Pieter Rusticus. Leeuwarden, 26 april 1982.

Die dag werd er een punt gezet achter de volzin van haar leven. Maar wie geloven durft, die let op het vervolg dat werd geschreven.

Want die dag nam de Meester 't werk van Zijn vermoeide leerling over. Met rode letters, klaar en sterk, schreef Hij er onder: je bent over:

En vol verwond'ring las zij het, een zin veel schoner dan haar dromen

God had een dubb'le punt gezet, omdat het beste nog moest komen.

Peter en Betty Keesman, 105 Hansen Rd., #34, Brampton, Ont.

OBITUARIES

We mourn in sympathy with Pat and Wynne Linseman and their family for their sister, sister-in-law and aunt,

ANGELA LINSEMAN

who died Sunday, April 25, 1982, in Kitchener. She was 25 years old.

"Surely, he hath borne our griefs, and carried our sorrows."

In quiet confidence we look to our Lord for strength

Congregation and Council
Waterloo Chr. Ref. Church

"But God will redeem my soul from the power of the grave, for he shall receive me" (Psalm 49:15)

On Thursday, April 29, the Lord suddenly took to himself,

CORNELIUS (COR) VANKOOTEN
in his 52nd year.

Beloved husband of Tina (nee Koopman).

Dear father of:

Elsie

Nancy

Richard

Dianna

The funeral took place on May 3, 1982.

Home address: 91 Kimberley Dr., Hamilton, ON L8K 4K7

The Lord, in his wisdom, called home our dear friend,

COR VANKOOTEN

He will be sadly missed by Tina, the children and all who loved him. We believe that our heavenly Father grants strength according to need.

Jack & Evelyn Dyk

Bill & Barbara VanDyk

Jack & Marie VanKeulen

Sam & Betty Wiersma

Jack & Margaret Tigchelaar

Hamilton, Ont.

April 29, 1982.

'k Zal dan gedurig bij U zijn,

in al mijn noden, angst en pijn,

U al mijn liefde waardig schatten,

wijl Gij mijn rechterhand woudt vatten.

Gij zult mij leiden door Uw raad,

o God, mijn heil, mijn toeverlaat

en mij hietoe door U bereid,

opnemen in Uw heerlijkheid.

In dat vrouwen is onze innig

geliefde man, vader, groot- en

overgrootvader,

WILLEM VIS

op de leeftijd van 78 jaar van ons heengegaan.

„Hij is verlost, God heeft hem wegedaan."

Heerenveen, 22 april 1982.

„Herema State," kamer 521.

T. Vis-Knobbe

Canada: Ietje en Jan

Wim en Rie

Emmy en Norman

kleinkinderen en achterkleinkind.

EMPLOY WANTED

Available for a position of **Church Education Director**, Evangelism and/or Youth Director. Contact J. Riedstra, 14 Willowmac Ave., Chatham, Ont., N7M 1Y9; tel: (519) 352-4325.

Single male, age 21, from Prince Edward Island, seeks employment with a **poultry-killing processing plant** or in **egg production**; total of 5 years experience in poultry business. Please call Fred at: (902) 569-4841 after 5 p.m.

TEACHERS

Hamilton District Christian High School

invites applications for the position of

school secretary

- With a minimum of 3 years secretarial experience.
- This is a full-time position for a mature person.

Interested applicants are asked to send their resume to:

Mr. John E. Top, Principal,

28 Athens St., Hamilton, ON L9C 3K9

PHONE: 389-3411 or 389-3119

HELP WANTED

Driver/salesman; knowledge of foliage, plants and flowers is essential. Creekside Gardens (416) 562-4126

TABER, Alta.: Single man needed **immediately** for large row crop farm. Must be experienced with equipment; year-round employment, prefer person over 20 years old, references needed. Phone: (403) 223-6452 or (403) 223-8111. Contact: S.L.M. Spud Farms Ltd., Box 1299, Taber, AB T0K 2G0

Lawyer

required immediately

Expanding Terrace, BC law firm requires lawyer for litigation and general practice; experience preferred but not essential. Remuneration negotiable according to ability and experience. Please reply in confidence to John Vanderwal, Talstra & Company, #303-4722 Lakelse Ave., Terrace, BC V8G 1R6; (604) 638-1137

TEACHERS

British Columbia

PRINCE GEORGE: Cedars Christian School in Prince George invites applications for a **teaching principal** for grades K-10 to teach in the area of English and/or Social Studies or possibly French. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

VERNON: Vernon Chr. School invites applications for the position of **principal/teacher**, for the 1982-83 school year. Vernon is located in the beautiful Okanagan Valley. Please send applications, resumes and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1P 1J4; phone: (604) 542-0881

Ontario

CAMBRIDGE: Cambridge Christian School invites applications for the position of a part-time teacher for the **senior grades**, possible grade 7/8; ability to teach French is an asset. Send applications to Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: 623-2261

FRUITLAND: John Knox Memorial Christian School is inviting applications for a **1/2 time kindergarten teacher**; duties to commence in September, 1982. Please direct applications and resume to: Mr. Wm. Slofstra, Principal, P.O. Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level**, 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for the position of **part-time French teacher**; this position involves approximately two days per week and can be combined with principal's relief. Inquiries and applications should be sent to: Mr. R. Duggan, Principal, Box #176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381

TEACHERS

LONDON: London District Christian Secondary School invites applications, including references, academic transcripts and resume for a position in **French**. Contact: W. Drost, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; phone: (519) 455-5360.

Alberta

CALGARY: Calgary Christian School, located in beautiful southern Alberta, is accepting applications for the position of **principal**, commencing September, 1982. Responsibilities include overall administration and supervision of grades 1 through 12, and participation in appropriate standing committees. Anticipated enrollment for the 1982-1983 school year is 425 students. For further information and/or applications please write to: Mr. T. Tjeerdema, Secretary of the Board, 33 Glenside Dr. S.W., Calgary, AB T3E 4K4; phone: (403) 242-3138

MEDICINE HAT: Medicine Hat Christian School Society will open a new school in September, 1982, and invites applications from qualified teachers for a possible opening in the **junior grades**. Please submit applications, including references, academic transcripts, and resume to: Mr. Wm. Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4; phone: (416) 945-2657 or Mr. John Days, P.O. Box #809, Redcliffe, AB T0J 2P0; phone: (403) 548-7171

MINISTERS NEEDED

COLLINGWOOD: Collingwood Chr. Ref. Church needs pulpit supply for Sunday July 4, 11, 18, 25. Please contact clerk, Mr. N. Mudde, 95 Alice St., Collingwood; (705) 445-6542.

*Vacation at our beautiful, sandy, supervised beaches.

SALMON ARM, BC: The Chr. Ref. Church of Salmon Arm, located in the Okanagan Valley will need guest ministers for July 4, August 8, 15 and 29. Ministers who plan to be in our area and would be willing to conduct worship services for us on these Sundays are invited to write to: John Schaap, R.R.#1, Mara, BC Canada V0E 2K0

Welke Hollands sprekende dominee zou naar **Nederland** willen terugkeren?

De Gereformeerde Kerk van Werkendam (Holland) zoekt een predikant voor haar 1610 leden tellende gemeente, naast de reeds in deze kerk werkzame predikant omdat voor het bearbeiden van deze gemeente de werkzaamheden voor 1 predikant teveel zijn. Riant huis beschikbaar. Eventuele inlichtingen kunt U verkrijgen bij de heer L. Rijkers, J. C. Pieckstraat 14. 4251 ZR Werkendam (Holland); phone: 01835-2192

COTTAGES

MANDERLEY MANOR Resort/Motel

Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

CEDARHOLM TOURIST RESORT

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Classified Advertising

MINISTERS NEEDED

PALMERSTON: The Chr. Ref. Church of Palmerston, Ont., will need guest ministers for June 6, July 18 and 25, August 1 and 8. Ministers who would like to conduct our worship services on the above Sundays are asked to contact: Mr. Jerry Hietkamp, R.R.#1, Palmerston, ON N0G 2P0; phone: (519) 343-2801

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COLBORNE: 96 acres, 70 workable; river footage. KA59.

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HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HAY TOWNSHIP: 95 acres, 90 workable; systematically tiled; Highway 83. 2A52.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn. ID14

HULLETT Twp: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; \$250,000. LP1.

HULLETT Twp: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLETT Twp: large broiler and roaster quota; 75 acres; brick house. LC13.

KINCARDINE TOWNSHIP: 800 acres situated in the area of the proposed hot line; 4 sets of buildings; highway frontage; near Lake Huron. BD5, BG48, BB15.

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TORONTO: 19-year-old, working girl needs to share an apartment in Toronto area. Please phone Emily at: (416) 639-0977 after 6:30 p.m.

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SUMMER

JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a fruit or vegetable farm or greenhouses; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ANNON: 16-year-old Christian girl, living on a dairy farm, would like to work as a mother's helper, in greenhouses, or any other kind of job available. Please write or call: Judy Struyk, R.R.#2, Annon, ON N0H 1B0; phone: (519) 371-0450

ATWOOD: 16-year-old boy seeks employment on dairy farm; experience in both available from June 20 to September 3. Call or write: Bill Underleil, R.R.#1, Atwood, ON N0G 1B0; (519) 356-2315

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R.#6, Belleville, ON K8N 4Z8; phone: (613) 962-3350.

BOWMANVILLE: I would like to have a summer job to continue my studies at Dordt College. I am 18; have experience in gardening, typing, housekeeping, and babysitting; would be happy with an in- or outside job either in Ontario or Alberta. Contact: Betty-Ann De Jager, 120 Scugog St., Bowmanville, ON L1C 3J6; phone: (416) 623-4624

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

BLUEVALE: 18-year-old girl seeks summer employment; is willing to do anything; has lived on a dairy farm; has experience in picking raspberries, strawberries and cucumbers. Please call or write: Joanne Veldhorst, R.R.#2, Bluevale, ON N0G 1G0; phone: (519) 887-9015

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CALEDONIA: My name is Kerry Fluif. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluif, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

CAMBRIDGE: Dutch, Christian girl, age 21, seeks summer work for 2 or 3 months on dairy farm in Southwestern Ont.; has three years experience on large, dairy farm in Holland. For more information contact: Bert Marskamp, 10 Glen Rd., Apt. #10, Cambridge, Ont.; phone: (519) 623-9142

CAMBRIDGE: 21-year-old, female agricultural student wanting summer employment, preferably on a dairy farm or on a fruit or vegetable farm; have 2 summer's experience on dairy farms; available from May until the end of September. Please call or write to: Janet De Vos, R.R.#32, Cambridge, ON N3H 4R7; phone: (519) 621-3869

CAMBRIDGE: 17-year-old male looking for summer employment; is willing to do anything, but would prefer farming. Write: Murray Salvador, R.R.#3, Ayr, ON N0B 1E0; phone: (519) 632-7542

CLINTON: 17-year-old boy looking for a full-time or a summer job. I have worked on a dairy farm, hog farm; also landscaping and camp maintenance work. Please write: Mel Visser, G.M.B. 304, R.R.#5, Clinton, ON N0M 1L0; phone: 482-3537

DRAYTON: 15-year-old male student seeks employment for the summer months on a farm in southern Ont.; can start June 21; one summer experience on large dairy farm. For information call: Randy Gearlinks at (519) 638-3062 or write to: P.O. Box 162, Drayton, ON N0G 1P0

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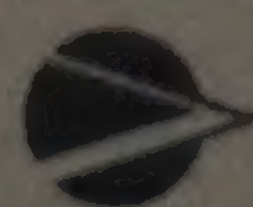
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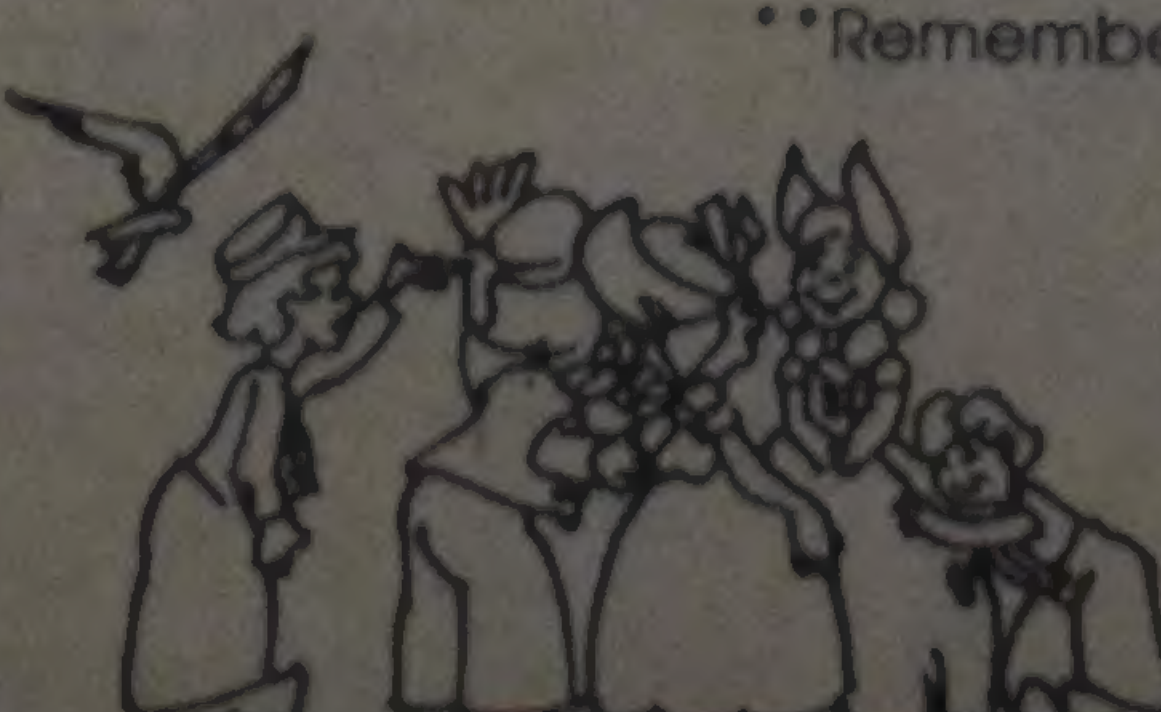
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Classified Advertising

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Wal-lenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, house-cleaning, mother's helper, recep-tionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

DRAYTON: 15-year-old, male stu-dent seeks employment for the summer months on a farm in south-western Ontario; can start June 20; has two summers experi-ence on a cash crop farm and life time with sows. Please call Herman Scholten at: (519) 638-2257 or write: R.R.#1, Moorefield, ON N0G 2K0

DUNNVILLE: Student with nine months experience wishes to work on a dairy farm. Call: (416) 774-8431

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; en-joys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GODERICH: A 16-year-old, Chris-tian student seeks summer employ-ment; willing to try just about everything; has experience in work-ing on farms and with children. You can contact me by writing to: Karen Bruinama, R.R.#4, Goderich, ON N7A 3Y1; phone: (519) 524-6033

GODERICH: Wilma Brink is willing to do anything in her summer holidays which start middle of June-September; babysitting, mother's helper, day care centre — you name it! Experienced as Vac-a-tion Bible School helper. I am a 16 year old, grade 11 student. Phone: 529-7603 or write: R.R.#6, Goder-ich, ON N7A 3Y3

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAGERSVILLE: 16-year-old, grade 11 student looking for summer employment on a farm; has experi-ence. Please contact: Gary de Boer, Box #191, Hagersville, Ont.; phone: (416) 768-5363

HAMILTON: Graduate college stu-dent is looking for full-time work as an architectural technician; refer-ences available; can start immedi-ately. Contact: Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: 774-6184.

HAMILTON: An eager 18 1/2-year-old girl looking for a full-time or part-time job, will start any time, have experience in day care, and have worked in a store management position; some farm experience. References available. Phone: 385-5402 or write: C. Bazulin, 1423 Upper Wellington St., Hamilton, ON L9A 3S8

HAMPTON: 15-year-old student looking for summer employment; willing to babysit, do housework, and odd jobs around the house; can do some typing as well. Please contact Marguerita Dykstra, R.R.#1, Hampton, ON L0B 1J0; phone: 723-5600

HILLIER: 16-year-old boy, with drivers licence; 3 years farm experi-ence and 1 summer's work on Ontario Agri-crew; will try any-thing; available June 21 — begin-ning of September. Phone: (613) 399-2984 or write: Jason Westerhof, Box #27, Hillier, ON K0K 2J0

HOLYROOD: 18-year-old girl would like a job on any type of farm or office; experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of farm or a store job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as mother's helper; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: A 19-year-old elec-trical technician graduate seeking summer or full-time employment; prefer work in electrical field, but will readily consider other employ-ment. I am a hard worker with a variety of work experience. Contact: Dave Veenstra, 76 Littlefield Cres., Kitchener, ON N2E 2M5; phone: (519) 745-2212

LONDONBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londonboro, ON N0M 2H0

LUCKNOW: 19-year-old fashion design student from Sheridan Col-lege seeks summer employment from mid May to early September; interested in sewing, pattern draft-ing, and sale clerk jobs. Write: Rosemary de Boer, R.R.#1, Luck-now, ON N0G 2H0; phone: (519) 528-5045

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experi-ence. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

NEPEAN: Grade 12 student seeks summer work; willing to work in the Ontario area; starting June 10 till beginning of September. Contact: Al Devries, 84 St. Claire Ave., Nepean, ON K2G 2A6; phone: (613) 224-8234

NEWCASTLE: Centennial College student of architectural technology seeks any type of employment, preferably in my field of study; available on May 17, 1982. Please phone: (416) 987-5417 or write: Mark Bandstra, R.R.#2, Newcastle, ON L0A 1H0

ONTARIO: Dutch male student (16) will do farm work in return for room and board during the summer months. For information call: 935-6182 (Call collect if long distance).

ORANGEVILLE: 16-year-old male is looking for a summer job. Gardening and other outdoor jobs preferred. Write to: Charles Doekes, R.R.#5, Orangeville; ON L9W 2Z2; phone: (519) 941-0669

ORANGEVILLE: 15-year-old girl, responsible, non-smoking seeking employment as live-in mother's helper or babysitter; experience in babysitting and house cleaning; references available. Write: Joanne Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

OTTAWA: 18-year-old Calvin stu-dent looking for summer employ-ment in Ont. or Alta., experienced in office work, bakery-cashier, chil-dren's day-care centre; would prefer outside work, (farming, land-scaping-maintenance, etc.) but will take anything. Write to: Carol Ann Van Nes, 15 Withrow Ave., Ottawa, ON K2G 2H7; phone: 224-1810 or Bennink Hall (354) Calvin College, Grand Rapids, MI 49506 USA

SARNIA: 16-year-old, grade 11 boy, willing to do any type of work in Southern Ontario, preferably on a beef, pig or dairy farm; have 2 years experience on beef and pig farms. Call Rob Kleine Deters, 962 Ken-sington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

SARNIA: 19-year-old boy, second year R.B.C. student, willing to do any type of work, preferably on a dairy or beef farm, in Ontario; three years dairy farm experience. Call: Allen Kleine Deters, 962 Ken-sington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

ST. THOMAS: I'm a 16-year-old girl and have experience in house-keeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppel-en, R.R.#5, St. Thomas, ON N5P 3S9

SEAFORTH: 18-year-old, high school graduate has experience in hog, chicken, and dairy farming; also greenhouse and market gar-dens; references available. Phone: (519) 527-0705 or write: Leo Vande Ban, R.R.#1, Seaforth, ON N0K 1W0

SMITHVILLE: 18-year-old high school student is in need of a summer job; will do anything; have driver's licence. Please phone or write: Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a dairy farm; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 West-mount St., Strathroy, ON N7G 2A1

TRENTON: 16-year-old boy would like summer employment on farm, preferably poultry; 3 years experi-ence. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

VINELAND: 16-year-old girl in grade 11 looking for summer employment; available from June 16 - September 1st; would like to work outdoors on a farm doing any sort of job; I'd like to work on a fruit farm if possible, but willing to try anything; am not afraid of a little hard work; also would like to be a mother's helper. Please call: Mary Menger, (416) 563-8463, Vineland, Ont.

WELLAND: 16-year-old boy with beginners licence (taking Driver's Ed.) seeks employment on dairy farm or mixed farm; would prefer non-smoking family; am available from June 18 until September 6 also weekends if close to my residence. Please contact: Eric W. Van der Most, R.R.#3, Welland, ON L3B 5N6; phone: (416) 899-1623

WELLANDPORT: Responsible, 15-year-old, girl, Chr. high student, needs work during vacation months to earn money towards next years tuition fees; loves children, but will try any type of work, anywhere in Southwestern Ontario. Wilma Van Soelen, Elcho Road, R.R.#3, Wel-landport, ON L0R 2J0; phone: (416) 386-6711

WINDSOR: 18-year-old, grade 13 graduate is looking for work as a mother's helper; 6 years of experi-ence; willing to go anywhere in Ont.; available from June 28 to approximately September 1, 1982; references available upon request. Contact Janet Schaaftma, 3505 Glenwood Ave., Windsor, ON N9E 2Y6; phone: (519) 969-9405

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

WYOMING: 19-year-old Calvin Col-lege (Science studies/Elementary education) student seeking employ-ment from May 24 - June 19; experienced with children and housecleaning but willing to do anything. Please reply to: Liz Botma, R.R.#1, Wyoming, ON N0N 1T0; phone: (519) 542-7042

MARA: I'm interested in helping out on a farm. Contact: Aida Schaap, R.R.#1, Mara, BC V0E 2K0

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an el-derly lady; farm work (radish-pick-ing); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

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An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

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We cordially invite all former members to join us in celebration on Saturday at 8 p.m. and on Sunday at 9 or 11 a.m. and at 4:30 p.m. at the church auditorium on Trafalgar Road, Georgetown, Ont.

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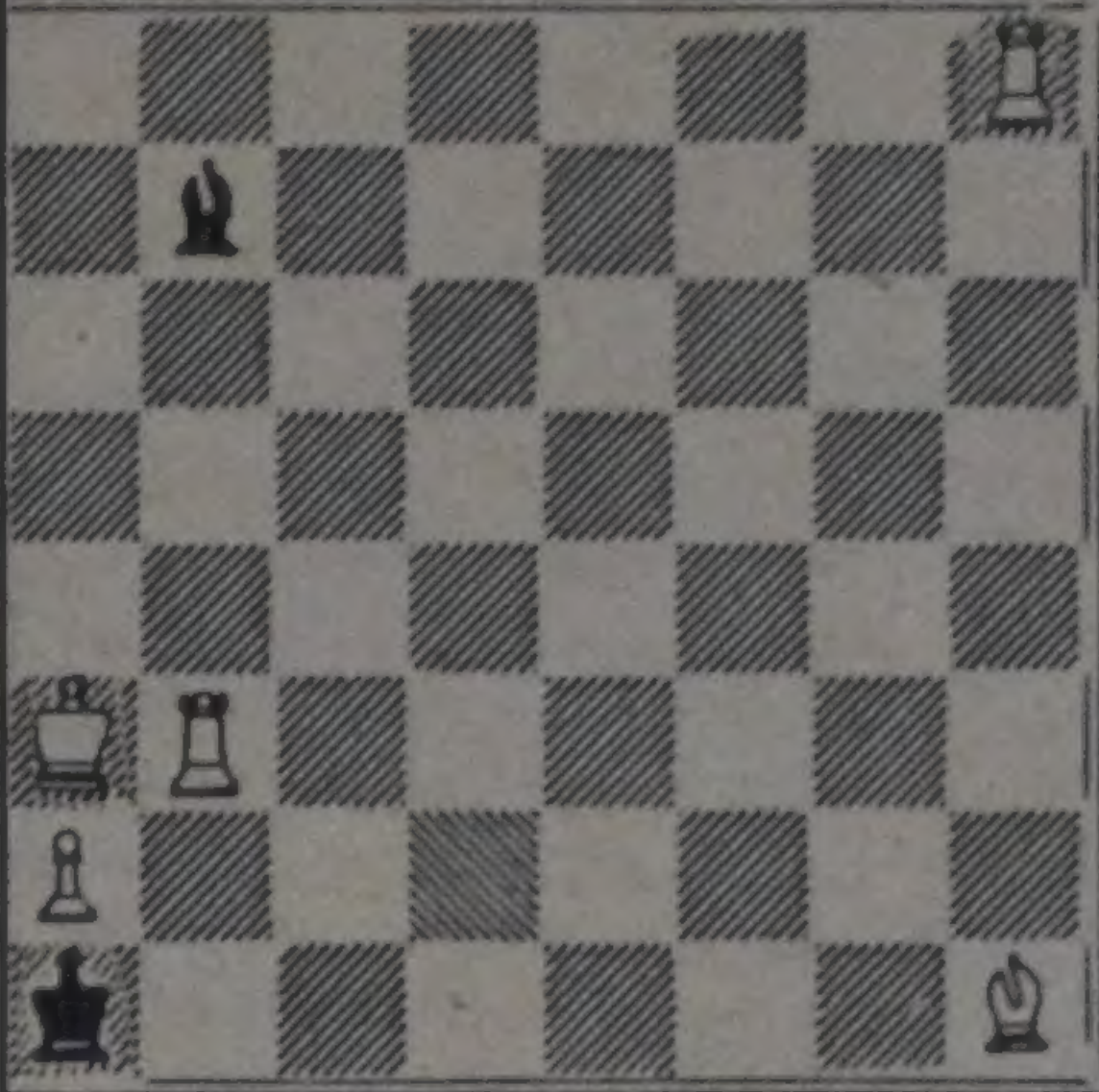
LET'S PLAY CHESS

Editor: Pete Layer

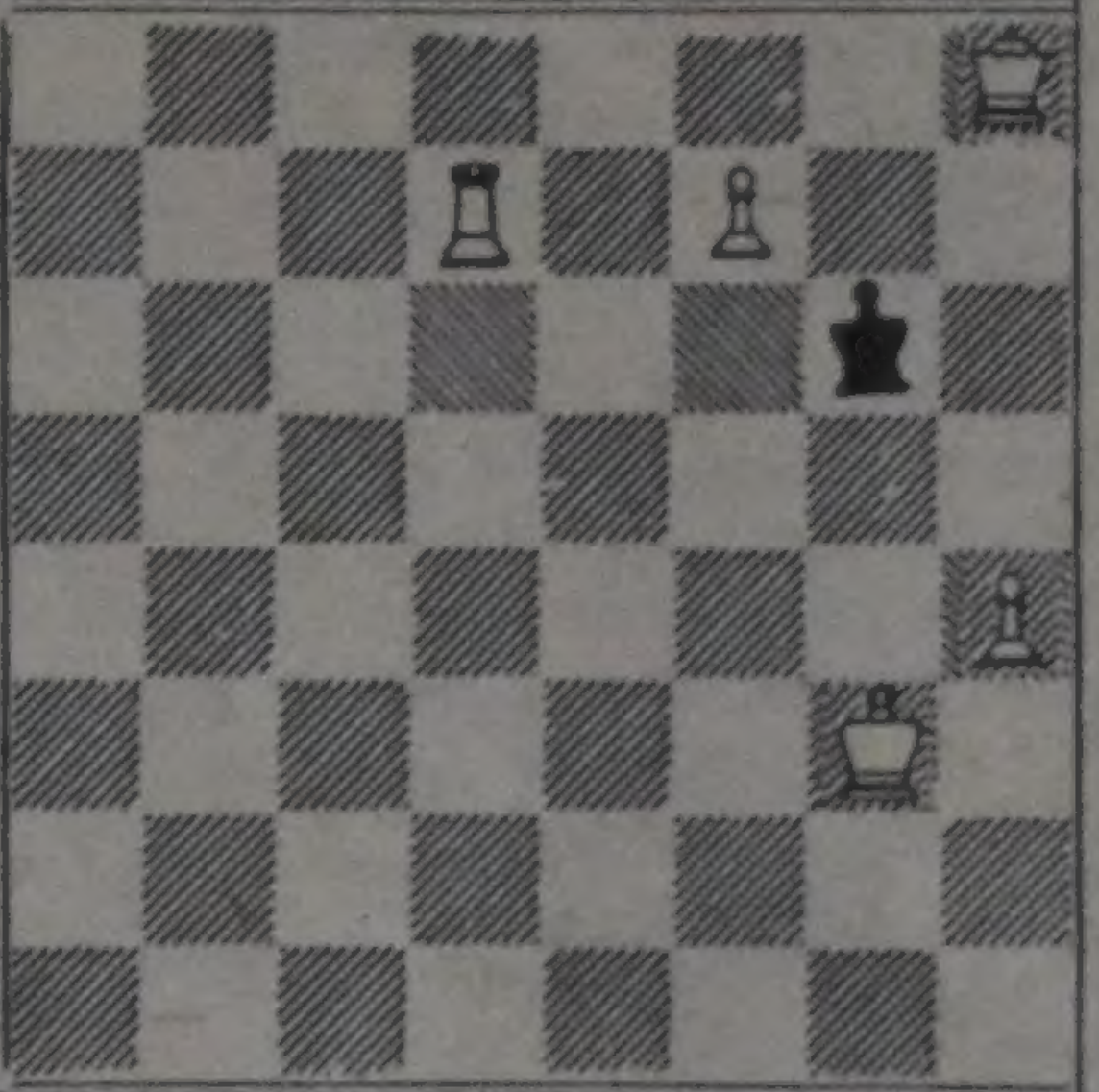
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2



1



5	5
3-mover	3 pts.
2-mover	2 pts.

NOTES

1. White has to watch out for stalemate in both of these miniatures (7 pieces or less). Although White has more than enough to ensure checkmate, it is tricky to do it in the required number of moves.
2. Please give the key, threat, and all variations for #918 and the key plus threat, if any for #919.
3. The deadline for the problems #916-919 is June 20th for those living in Ontario and June 30th for all others (postmarked).

Please send all solutions to: P. Layer, c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Calendar of events

May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21, 22	Annual Clinton Klompenfeest. A Dutch styled week-end in Clinton, ON
May 23	Christian Reformed Church Young People of Ontario invite you to their Convention's Evening Service at 7:30 p.m.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
May 26	Hollandse Dag in York Chr. Ref. Church, beginning at 10:00.
May 29	Shalom Manor's ABC sale, Grimsby, outside in the parking lot; 10 a.m. - 1 p.m. (a. anything; b. baked goods; c. crafts) soup, buns and coffee available in the outside restaurant. The Laudate Dominum Choir of Chatham will present selections from Hymns Triumphant, which is a symphonic choral suite based on forty-two traditional hymns. The concert will take place on May 29, 1982 at 8:00 p.m. at the Strathroy Christian Reformed Church of Ontario. This same concert will also be presented in the First Christian Reformed Church of Chatham on June 12, 1982 at 8:00 p.m.
May 28, 29	25 Year Anniversary of West Edmonton Christian School. For further details see ad on page 8.
May 29	Guelph "Praise the Lord" is presenting the 4th Annual Festival of Dutch Sacred Music at 7:30 p.m. at Guelph Chr. Ref. Church, 287 Water St. A mass choir will be formed by choirs from St. Catharines, Kitchener, Waterloo, and Guelph under the direction of Mrs. J. Bakelaar. Collection.
June 12	Redeemer College annual membership meeting, Hamilton Chr. High, 1:00 p.m.
June 19	Knox Christian, Bowmanville, Ont. day of thanksgiving and re-dedication. From 1 p.m. to 10.
June 3	Holland Christian Homes, Brampton ON — Opening of Hope Tower and Ebenezer Centre at 11:00 a.m. Premier Davis officiating. Membership meeting at 3:00 p.m.
June 3, 4	A Christian Approach to Behavioural Science. Two-day seminar sponsored by Calvin College and the Institute for Christian Studies to be a discussion of foundational issues in psychology and sociology to be held at the institute, 229 College St., Toronto, Ont.
June 5	A repeat performance of the 4th Annual Festival of Dutch Sacred Music will be held at 7:30 p.m. at the Trinity Chr. Ref. Church, St. Catharines. Collection.
June 5, 6	Georgetown Chr. Ref. Church will commemorate its 25th Anniversary at the church auditorium on Trafalgar Road.
June 9	Hollandse Dag, Moorefield Park; 10:00 a.m.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 19	Knox Christian School, Bowmanville, ON, 25th Anniversary. Reunion from 1-4 p.m.; rededication 4 p.m.; banquet 6 p.m.; evening program 8 p.m.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 14	Wed. May 12	Fri. May 7-10 a.m.	Wed. May 5-noon
Fri. May 21	Wed. May 19	Fri. May 14-10 a.m.	Wed. May 12-noon
Fri. May 28	Wed. May 26	Fri. May 21-10 a.m.	Wed. May 19-noon

Books

Poet en route

To my former students

*As I reflect, I see you all,
my students of a former day.
I see you in your joys and cares,
I see you standing tall.*

*I think of you, where'er you are,
for years pass swiftly by.
I love you still with aching heart;
recall your tears and laughs.*

*I often wonder how you fare,
what life has brought from day to day.
I ask: do you all love your Lord,
do you still know to pray?*

*To all of you I write these words,
e'en those I scarce could reach.
May Jesus Christ take care of you;
He always be your peace.*

*As I reflect, I see you all,
my students of a former day....*

*To my students at
Toronto District Christian Highschool
of the years 1969-1977*

This poem is taken from a recently published booklet, *Joy in the Morning*, a collection of reflective poems by Rev. William Suk of Hebron Christian Reformed Church in Renfrew and formerly guidance counsellor at Toronto Christian High (TDCH).

The "poetical impression" here deals with a variety of topics. Some are paraphrases of Bible texts in a poetic form, many of them reflect on aspects of the redemption story such as the poems in the group from "His Name Is Jesus" to "The Holy Spirit," and others such as "A Mother's Prayer" and "In Memory of a Student" relate to moving personal experiences.

In many cases the writing of personal poetry is a form of emotional release and can also serve the writer himself for private reminiscing on occasion. But there is a great distance between the level of such unpolished writing and the work of a craftsman, be it Gerard Manley Hopkins or Margaret Avison, because there are elements of style, form and appropriate word choice that the novice has not yet mastered. Although there are various genres (styles) of poetry, it would be fair to say that *Joy in the Morning* ranks Rev. Suk as a developing writer. His poems in this collection are a way of sharing. And in our Reformed community that is a good thing, a courageous act, in fact. Publishing your own work usually takes a bit of nerve.

Joy in the Morning is available from Geertsema Publications, 14 Bexley Place, Bay 109, Nepean, ON K2H 8W2 for \$4.95 plus \$.75 for postage and handling.

Harry A. deVries

Church history

Assessing fundamentalism

Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925, by George M. Marsden, Oxford, 1980; hc., 306 pp., \$26.75. Reviewed by Theodore Plantinga, Redeemer College.

"Fundamentalism" is a term that makes many people in the Christian Reformed Church feel uneasy. We do not like to think of ourselves as "fundamentalists," but we are often characterized as such. And it is surely true that Reformed Christians share some important theological emphases with fundamentalists. Thus, a book on the history of fundamentalism should be of considerable interest in our circles.

The author of this ambitious book is Prof. George Marsden who teaches history at Calvin College. The book is not quite as broad as the title suggests: the theme is not so much the fundamentalist contribution to American culture as the fundamentalist reaction against the development of modern culture (the rise of "modernity").

Prof. Marsden has presented us with a wide-ranging, informative and fascinating book, a book deserving of a wide readership. He deals with ecclesiastical struggles especially in Baptist and Presbyterian camps, but he also ranges far beyond the church to deal with social, political and philosophical issues. His comments on the influence of Scottish common-sense philosophy and the Baconian conception of science are particularly valuable for understanding fundamentalism.

A review of this nature does not

allow for a survey or summary of the themes dealt with in such a rich book. Perhaps the reader would be best served by a few comments on the author's perspective and approach.

It must be said first that Prof. Marsden is theologically reserved throughout the book. He talks much about the various views of the millennium, for example, but he takes no stand himself. He carefully refrains from associating himself with the fundamentalists and their views, but at the very end of the book he briefly sketches his approach to history as a Christian historian.

The question which a reader of this book cannot help but ask is whether the fundamentalist battle against modernism is to be viewed as a battle in defense of Christian truth. Prof. Marsden does quote the well-known writings of Richard Hofstadter on anti-intellectualism and right-wing politics, and he makes the customary observations about the difficulties which certain Christians have in adjusting to "modernity" (see pp. 199, 204, 212, 221, 227). Yet, on the last page of the book he affirms that, "The theologian's task is to try to establish from scripture criteria for determining what in the history of the church is truly the work of the Spirit." This mandate, however, does not extend to the Christian historian: "While he must keep in mind certain theological criteria, he may refrain from explicit judgments on what is properly Christian while he concentrates on observable cultural forces. By identifying these forces, he provides material which individuals of various theological persuasions may use to help distinguish God's genuine

work from practices that have no greater authority than the customs or ways of thinking of a particular time and place. How one judges any religious phenomenon will, however, depend more on one's theological stance than on one's identification of the historical conditions in which it arose."

What we are left with, then, is a gap between "church history" (which is somehow dependent on biblical and theological commitments) and general history (which keeps biblical and theological commitments at a distance). And this in turn explains why Prof. Marsden refers to fundamentalism as a "religious" movement, thereby seeming to suggest that some intellectual or cultural movements can properly be characterized as non-religious. On this view of things, the "religious" is one category among others.

One is finally led to wonder whether secularism is then religiously indifferent or neutral. Prof. Marsden neither asks nor answers this question. I agree with him that the Christian theologian must try to establish "what in the history of the church is truly the work of the Spirit." But I would go on to ask: Isn't the Christian historian obliged to try to determine what in the world's history is the work of the spirit of unbelief? Groen van Prinsterer took just such an approach when he dealt with the French Revolution in his major work *Unbelief and Revolution*. Are there Christian historians in our circles today who are willing to make biblically and spiritually rooted judgments about the ideas and currents that hold sway in our time?

Church history

Calvin's Geneva in the records

The Register of the Company of Pastors of Geneva in the Time of Calvin, edited and translated by Philip E. Hughes, Eerdmans/Oxford, 1966; cloth, 390 pp., \$12.50. Reviewed by Peter M. Jonker, Abbotsford, BC

Dr. Philip Hughes has made a very important contribution to the research of Geneva of Calvin's days and particularly of Calvin's involvement in the reformational struggles by translating these minutes of the meetings of Geneva's pastors.

The *Register* covers the years 1546, when the pastors began to make notes of their transactions, till 1564, the year of Calvin's death. In an introduction of 28 pages Dr. Hughes gives a very interesting and scholarly survey of those turbulent years and of Calvin's indefatigable efforts to free the church from a direct involvement by the civil government.

The *Register* contains a 14-page translation of the Ecclesiastical Ordinances, the Church Order as accepted in 1541, the year of Calvin's return to Geneva, in which the scriptural principles for the organization of the institutional church, as understood by Calvin, were clearly spelled out.

The *Register* itself gives a wealth of information about the prominent place the church of Geneva occupied amidst the Reformational struggles in Western Europe. Letters from and to other centres of the renewal of the church are numerous. Many

problems with which the church is still confronted, find their reflection in these minutes. Questions and difficulties related to the Lord's supper, baptism, marriage and divorce had to be resolved. Discipline cases are extensively dealt with, the outstanding of which are the disciplinary procedures against the heresies of Jerome Bolsec and Michael Servetus.

Although the Council of Pastors sometimes consisted of 17 pastors, it is evident from these minutes that Calvin had an in-

fluential place among them. That this influence gave him dictatorial powers in Geneva appears ridiculous in the light of the interesting observation made by Dr. Hughes, especially since the elementary privilege of bourgeois status was not granted to him until the year 1559, twenty-three years after his arrival in the city and five years before his death.

This book is a very valuable source for anyone who wants to be informed about the Reformation in Geneva and Western Europe of Calvin's days.

Devotions

Boice on the Beatitudes

The Sermon on the Mount, James M. Boice, Zondervan/Mitchell, 1972; pb., 328 pp., \$7.95. Reviewed by Merle Den Bleyker, Guaynabo, Puerto Rico.

James M. Boice is the now famous pastor of the Tenth Presbyterian Church in Philadelphia and the author of a good number of books. The *Sermon on the Mount* follows in the style of his other titles, presenting a very clear exposition of the scriptures.

The *Sermon on the Mount* is a verse-by-verse exposition of Chapter 5 through 7 of Matthew's gospel. Boice attempts both to explain the content of the verses in the light of the original context and to show how that context

speaks today. He employs many personal experiences to bring home his expositions and he cites freely from well-known Bible expositors such as Martyn Lloyd Jones and D.G. Barnhouse.

This book ought to be in the hands of every minister and lay leader in the churches. While it is not highly technical, it does show a good grasp of the message. The points made are very often most inspirational.

Boice lists four reasons for studying the *Sermon*: to show the absolute necessity of a new birth, to see Jesus Christ, to find the way of blessing for Christians and to find how to please our heavenly Father. He has amply clarified these reasons in study. The *Sermon on the Mount* is a book to be highly recommended to all readers.

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